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A commentary on the Epistles  
of St. John











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VOL. XV.

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LÜCKE'S COMMENTARY ON ST. JOHN'S EPISTLES.

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MDCCCXXXVII.

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A  
COMMENTARY  
ON THE  
EPISTLES OF ST. JOHN,  
BY  
DR. FRIEDRICH LÜCKE.

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TRANSLATED FROM THE GERMAN, WITH ADDITIONAL NOTES,

BY  
THORLEIF GUDMUNDSON REPP.

EDINBURGH:  
THOMAS CLARK, 38. GEORGE STREET.

MDCCCXXXVII.



## TRANSLATOR'S ADDRESS

### TO THE READER.

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CHRISTIANITY has two phases or aspects; the one theoretical, the other practical. All inquiry into dogmatics, all interpretation of the Scriptures, all divinity, considered as a science, refers to the former. Still the views which are entertained respecting the nature and the very essence of divinity, and specially that branch of it which here is more immediately our object, (Exegetics) are extremely various: these views differ not merely according to the variety of sects, into which the Christian community is now divided; but even within the limits of each sect, we find these views multifariously modified. In a scientific survey, we may divide this endless variety of views into two grand classes; or rather, proceeding from a central point, or from a point at some distance from and within the two extremes, we instantly discover two diametrically opposite tendencies in these views; the one class of views has for its object the eternal and immutable preservation of something given or established; the other class of views scarcely recognises any thing,

beyond certain general principles, as eternally immoveable or unalterably fixed. Opinions of the former class, may not unsuitably be characterised as Conservative, and, speaking typically, it is not improper to say that they are *crystallized*: those of the latter are progressive, variable, and *fermenting*.

Theological views and opinions entertained in Germany are always of this latter class. A German School of Divinity, whether embracing the principles of rationalism, or of supernaturalism; whether orthodox or heterodox; whether neological, or adhering to the ecclesiastical symbols; in short, of whatever denomination it may be, is in every case *progressive*, and, in its own sphere, *of a movement party*.

The excuse for, or we should rather say, the cause of this state of things with the Germans is: That, according to the estimation of *all parties* among them, theology is an *infinite, liberal, speculative, and transcendental* science, and not an *exact* or *mathematical* science; and being so conditioned, it, like all other speculative sciences, in its historical development, follows laws, which are not of man's making or creation, but which he receives from above exactly as he *receives* his mental and spiritual powers and faculties. According to this view, theology would be removed from its own sphere, and greatly degraded, by prescribing to it any bounds or limits, or by sub-



jecting it to such laws as the exact sciences recognise, and ever ought to recognise. From this view, it follows, that if we recognise two modes or forms of Divine revelation: one *physical*<sup>a</sup> and the other *moral or special*,<sup>b</sup> the problem: of analysing the whole of matter down to dynamical atoms, and of displaying all imaginable physical laws in a perfect system, is, as to magnitude, a very insignificant problem indeed, when compared with that other problem which embraces the clear and perspicuous display of the moral relation existing between God and man.

It is clear, that where theology is thus viewed, it may indeed be subject to an endless variety of changes in mode, form, and fashion, but it is equally clear, that the opinions of the vulgar can never have the slightest influence upon it. In all theological fashions in Germany, flocks and congregations must always *follow* their teachers, but can never take the lead. The Germans are thus completely secured against gainseeking sectarianism: Religion can, with them, never, in any shape, become an article of traffic. And it also is altogether owing to this view of theology, as a sublime speculative science, that the German ecclesiastical establishments are so firmly secure and so popular.

That the Germans consider divinity as a liberal, and speculative, and unlimited science,

<sup>a</sup> Rom. i. 20.

<sup>b</sup> Rom. i. 16, 17.

does, however, nowhere appear more strongly than in their scriptural exegesis. All parties, with them, recognise the insufficiency of the common versions ; all recognise the necessity of carefully and conscientiously examining the authentic text, and all recognise that, for this purpose, a very extensive and profound erudition is required, and that here great philological, historical, and antiquarian knowledge, is indispensable. All parties are, in an equal degree, dependent on a right understanding of the original text ; since every theological sorites, in which the paramount authority of the vernacular versions forms a link, necessarily breaks at that link, and every system of doctrine, sustained by such a sorites, unavoidably falls to the ground. Ever since the days of Luther, the Germans have been conscientious searchers of the Scriptures ; but first, when they attained their present high distinction in classical and oriental philology, they became skilful and enlightened searchers.

It affords the Translator of this present work much pleasure, thus to introduce to British divines a very distinguished, and strictly orthodox Lutheran interpreter. He feels confident, that the many high qualifications which Dr. Lücke possesses as an exegete : his diligence, his learning, his acuteness, his candour, his freedom from prejudice, and the Christian spirit parti-

cularly observable in his polemics, will be appreciated by discerning theologians in this country. Dr. Lücke's high competence to interpret the works of St. John, may also in no small degree be ascribed to this, that he not only sincerely admires, but with equal sincerity loves his author; therefore, he recognises no higher law in his interpretation than this, "above all things endeavour to ascertain the author's true meaning." In the present work, the Translator finds such a spirit, and such a principle, manifest on every page.

The Author was, during several years, an ornament of the Prussian University of Bonn. On account of the eminence of its teachers, this University holds a very high rank among the Universities of Germany. Here Niebuhr taught history; here Christian Brandis taught and still teaches Philosophy; and Aug. Schlegel the Indian languages—in such a place, Dr. Lücke was distinguished as a Divine.

Dr. Lücke has previously written a voluminous commentary on St. John's Gospel. Thus he has, during many years study, made himself familiar with the Apostle's spirit and style and manner. The author's extensive research, and his wealth of resources, will appear in the work itself.

Of his own work, the Translator may say thus much, that he has executed his task conscientiously and with pleasure; and if his success shall

appear to be proportionate to the labour bestowed on the work, the translation must be fair. The Translator has added seventy notes, which, for the most part, are of a philological and critical nature. In a few of these, he has expressed dissent from the author in matters of minor importance. Who can agree with an author on every point through the whole extent of 380 pages? Of this the Translator is certain, that he in no instance felt that admiration and esteem weakened in his mind, which is so eminently due to Dr. Lücke, as a scholar, as a divine, and as a Christian.

Several misquotations have been corrected, and where it was apparent that these were mere misprints, no notice has been taken of such corrections in the notes. But, in cases of greater importance, and where the misquotation led to critical inferences, as p. 133, where two erroneous quotations of Lange's have been corrected; or, where misquotations have arisen from the difference of arrangement in chapters and verses, in different copies of the Scriptures; such a circumstance has been mentioned in the Translator's notes. The Translator hopes that he has not inadvertently introduced other misquotations instead of those he has corrected. In correcting the proofs, he certainly has found this figure business most troublesome. He knows that he has bestowed much care and attention on the correc-

tion of the work, while passing through the press; still, he has already discovered one misprint, p. 16, where, in the last line of the text, the Reader is desired to read *no* instead of *an*.

The introduction of a few technical terms, which are unusual in English, was found to be unavoidable; but the appellation of *Doketists*, which some English divines have called *Docetists*, was deliberately adopted on philological grounds, not merely because the word is of Greek and not of Latin origin, but because some image at least is thus preserved of the English parallel root:  $\Deltaοκῆται$  is in English *METHINKS*; and the *Doketists* had their name from maintaining that Christ's manifestation in the flesh was a mere appearance: In ancient Scotch they would say, "the Apostles *thocht* that they saw Christ."

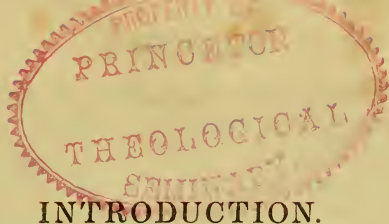
Dr. Lücke has given a German version of St. John's Epistles, along with his Commentary: the Translator perceived that justice could not be done to the Doctor's work, without translating this version: it is a version of such a Greek text as Dr. Lücke has deliberately adopted, and is also in conformity with the interpretation given in the Commentary. It is, in many instances, much more clear and perspicuous than the version of the English Bible.

We beg leave to accompany Dr. Lücke's excellent work with the sincere wish, that his example may be fruitful among divines, both of

this and of many other countries : that the commendation earned by the Bereans, Acts xvii. 11, may ever be the highest object of ambition for Christian teachers—that they may never shun the labour of acquiring a competent knowledge of the ancient and the oriental languages, having in view an object of so high importance, as is the right understanding of God's revealed word—that they may become ever more and more familiar with the works of the Fathers, with the ancient versions, and with other critical sources—and that they may thus acquire and establish for themselves a doctrinal competence and authority to which neither heretics, nor fanatics, nor demagogical innovators can ever aspire. We feel persuaded, that wherever such a spirit is *universal* among the teachers of the Church, the Ecclesiastical Establishment must necessarily flourish and prosper ; for, in such a case, the Establishment is in truth and in reality — οὐ λόγῳ οὐδὲ γλώττῃ, ἀλλ' ἐργῶ καὶ ἀληθείᾳ, — an *enlightened Christian Establishment*.

TRANSLATOR.

EDINBURGH,  
10th November, 1836.



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## CHAPTER I.

### AUTHENTICITY.

IF Polycarp's Epistle to the Philippians, be *neither spurious*—and it cannot be proved that it is—nor *interpolated*—and that has not been proved hitherto—we have in that epistle a clear testimony establishing the existence of our epistle in the commencement of the second century ; for Polycarp, in chap. vii. succinctly describing the antichristian heresies of his age, thus expresses himself respecting *Doketism* : *πᾶς γὰρ ὅς ἀν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστιν.* No unprejudiced man can doubt that the passage, 1 John iv. 3, is latently contained in these words. It is true that Eusebius, who, generally speaking, is an accurate observer of quotations from the New Testament, in writings of the second century, only mentions the first Epistle of St. Peter as having been quoted in Polycarp's Epistle. But it is only incidentally that he speaks of the subject, and he has also left unnoticed, allusions to some of St. Paul's Epistles in the Epistle of Polycarp. The word *ἀντίχριστος* too, is, in the New Testament, in



frequent use only with St. John; in the patristic language of the second century it seems very rarely to occur. First again by Irenæus, a disciple of Polycarp, it is used more frequently; and, is it not likely that the use of it, in this passage, indicates that Polycarp had before him the first epistle of his apostolic master? This is indeed a mere subsidiary proof, and let us admit, it is one that is uncertain, since this phenomenon may be accounted for in a different manner.

Dr. Bretschneider endeavours, by the vagueness of the quotation, to weaken the force of Polycarp's testimony. This is a vain endeavour. None of the apostolical fathers use to quote passages from the New Testament, with accuracy and precision; they do not even so quote passages from the Old Testament. Nor do we find any greater precision in the apologetical writers. But were we to go the full length with Dr. Bretschneider, and suppose, either that this antidoketic passage was derived from an earlier source, which was common to the author of the first Epistle of St. John and to Polycarp, or, that the later pseudo-John borrowed it from Polycarp, a more ancient writer; we would, in the first case, have to establish a mere fiction; and, in the second, we would entirely subvert the irrefragable critical maxim, according to which, "the more perfect and more complete expression is generally considered as the original, and as the source of the more imperfect and abridged." Now, the passage of St. John is clearly more *original* than the passage in St. Polycarp.

The next author after Polycarp who supports, with



his testimony, our epistle, as a writing of St. John's, is Papias, Bishop of Hierapolis, who lived before the middle of the second century. Irenæus says of him, that he was Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἑταῖρος.<sup>1</sup> Eusebius,<sup>2</sup> seems to doubt that he was a disciple or *hearer* of St. John, and to prefer making him a disciple of John the Presbyter. It is not easy to decide whether Eusebius is right in this particular. But, having the works of Papias before him, Eusebius says, that in these he made use of passages from the first Epistle of St. John, and first Epistle of St. Peter.<sup>3</sup> According to the manner of the age, Papias too, in all likelihood, did not quote with precision, nor mention by name the apostolic writers to whose works he alluded. But as Eusebius is right in asserting that Polycarp, in his epistle, has made use of passages from the first Epistle of St. Peter, there is no reason to suppose he is wrong in what he says respecting Papias.

Subsequent to the middle of the second century, the testimonies in favour of our epistle, as a genuine epistle of St. John's, become more frequent and more decisive. Irenæus, who, as to origin, was from Asia Minor, and, being Polycarp's disciple, indirectly a pupil of St. John's, according to Eusebius,<sup>4</sup> repeatedly quoted passages from St. John's first epistle in his writings. In his work *against heretics*,<sup>5</sup> which is

<sup>1</sup> "John's hearer, but Polycarp's companion." Advers. hæ. v. 33.

<sup>2</sup> Churchh. iii. 39.

<sup>3</sup> L. c.

<sup>4</sup> L. c.

<sup>5</sup> Iren. Adv. Hæret. v. 16. Grabe's edition, where 1 John ii. 18, 19, 21, 22, (somewhat abridged and altered;) and iv. 1, 2, 3, and v. 1, are quoted.

still preserved, he frequently quotes our epistle, mentioning its author expressly by name. So does also Clemens Alexandrinus.<sup>6</sup> Still more frequently is this epistle quoted, and its authenticity similarly recognized, in the works of Tertullian<sup>7</sup> and Cyprian.<sup>8</sup> The anonymous fragment on the canon, probably of the Roman Church in the second or the third century, which we find in Muratori, mentions two Epistles of St. John as canonical.<sup>9</sup> *Origen* too, speaking of the second and the third Epistle of St. John, and stating that their genuineness is not universally recognized, commends and quotes *the first* as an *unquestionably genuine* work of St. John the Evangelist;<sup>10</sup> and, moreover, Dionysius of Alexandria endeavours to prove that the Apocalypse is a spurious work, particularly from its difference in form and substance from the *recognized genuine* works of St. John, (*i. e.* the Gospel and the Catholic epistle,)<sup>11</sup> and thus Eusebius, being countenanced by so many favourable testimonies from Polycarp downwards, and supported by the circumstance, that the epistle

<sup>6</sup> Strom. Ed. Col. p. 330, 419, 444, 445, &c.

<sup>7</sup> Contra Marc. v. 16. Adv. Prax. 15, 28. Adv. Gnostic. 12, &c.

<sup>8</sup> De Orat. dom. p. 436. De Opere et Elemos. p. 436. De bono patient. p. 450. Ed. Oberthur.

<sup>9</sup> Muratori Antiquit. Ital. Med. Ævi, Tom. III. p. 854. "Joannis duæ in Catholica habentur." 1 John i. 1, 4, is also there quoted in an abridged form, and the citation is thus expressed: "Joannes in *epistolis suis*."

<sup>10</sup> Commentary on Matth. xvi. Confr. Eusebius's Churchh. vi. 25.

<sup>11</sup> Euseb. Churchh. vii. 25.

has, in the church, been used and considered as canonical from the very beginning,<sup>12</sup> is quite justified in counting it among the *Homologumena*.<sup>13</sup> Now, if before the age of Eusebius, no doubt respecting the genuineness of the epistle was ever entertained, still less was any such doubt heard of after his time. The teachers of the church, of the occidental as well as of the oriental countries, have always been unanimous with regard to it, considering it as genuine and canonical.<sup>14</sup>

The silence, or the almost imperceptible opposition of a few heretics against our epistles, dwindles into nothing before such complete evidence of the primitive Catholic church in its favour.

It is extremely probable, although Epiphanius does not expressly state it, that the *Alogi*, in as much as they generally rejected the writings of St. John, also rejected the first epistle.<sup>15</sup> But, whoever these people were, and where, and when, and howsoever

<sup>12</sup> Τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῇ εὐαγγελίᾳ καὶ ἡ πρότερά τῶν ἐπιστολῶν παρὰ τε τῆς νῦν καὶ τοῖς ἔτ' ἀρχαίοις, ἀναμφίλεκτος ὡμολογῆται. Churchh. iii. 24.

<sup>13</sup> Churchh. iii. 25.

<sup>14</sup> In a homily on Matthew xxi. 23, which, indeed, is erroneously attributed to St. Chrysostom, but which, in his time, undoubtedly was delivered in Antioch, we find these words: Τῶν δὲ ἐκκλησιαζομένων, οὐ τῶν ἀποκρύφων μὲν ἡ πρώτη ἐπιστολή, τὴν γὰρ δευτέραν καὶ τρίτην οἱ πατέρες ἀποκαλονίζουσι· τὴν μὲντοι πρώτην ἐπιστολὴν ἅπαντες εἶναι Ἰωάννου συμφώνως ἀπεφῆναντο. Chrysost. Opp. Ed. Montf. Tom. VI. p. 430, cfr. p. 410 and 417.

<sup>15</sup> Epiphanius Hær. L. I. 3. Εἴχόν γε τὴν αἵρεσιν καλουμένην (τῶν ἀλόγων) ἀποβάλλουσιν Ἰωάννου τὰς βίβλους. ἐπεὶ οὖν τὸν λο-

they carried on their antilogian and anti-johanneic heresies, it is certain that their opposition, being founded on dogmatical prejudices, can, under no circumstances, have the smallest weight in the criticism of the writings of St. John, and certainly very undeserved is the honour lately paid to them—instead of the appellation of heretics, by which they have hitherto been distinguished—to invest them with the dignity of critics, who were the only party in the ancient church that discovered and exposed the fraud of the pseudo-johanneic writings. In fact, they themselves have furnished the clearest proof of their weakness in respect of criticism, in as much as they considered the works of St. John, (the Apocalypse and the Gospel,) as works of Cerinthus. If the Alogi of Epiphanius, as some suppose,<sup>16</sup> are the same as the Theodotians of Eusebius, then it is well known from the Ecclesiastical History of the latter,<sup>17</sup> that their criticism of the Sacred Scriptures was similar to, and in no degree better, than that of the Marcionites. Perhaps it more closely followed the letter, but it was equally arbitrary.

The circumstance that Marcion and his followers had not our epistle in their canon, is of still less

γον οὐ δέχονται τὸν παρὰ Ἰωάννου κεκηρυγμένον, ἄλλοι κληθήσονται. ἄλλοι τοίνυν παντάπασιν ὑπάρχοντες τοῦ κηρύγματος τῆς ἀληθείας, ἀρνοῦνται τὸ καθαρὸν τοῦ κηρύγματος, καὶ οὔτε τὸ τοῦ Ἰωάννου εὐαγγέλιον δέχονται, οὔτε τὴν αὐτοῦ ἀποκάλυψιν. λέγουσι μὴ εἶναι αὐτὰ Ἰωάννου, ἀλλὰ Κηρίνθου. καὶ οὐκ ἄξια αὐτά φασιν εἶναι ἐν ἐκκλησίᾳ.

<sup>16</sup> Walch's Entwurf, einer Vollständigen Ketzehistorie, (i. e. Sketch of a complete History of Heresies,) Vol. I. p. 576.

<sup>17</sup> Churchh. v. 28.

weight than the probable opposition of the Alogi. The Marcionites had no writing of St. John in their canon. It is improbable that Marcion knew none of St. John's writings. It seems likely that, being an antichiliast, he rejected the Apocalypse. Subsequently, the gospel too, was suspected by him, and considered as obnoxious, probably on account of the connection betwixt Jesus and the Baptist, which it brings out in strong relief. But, along with the gospel, would stand or fall the authority and authenticity of the Catholic epistle.<sup>18</sup> Altogether, the absence of a book of the New Testament from the canon of a Gnostic heretic of the second century, either arising from a defective knowledge of the entire apostolic literature, or from some dogmatical prejudice or other, is of far less critical importance than its existence there would be.

Accordingly, it is undeniable, that this epistle is one of those canonical writings which the ecclesiastical tradition befriends in a most special manner.

But even if the tradition were less favourable to it—were the tradition less complete and less unanimous than it is—still the genuineness of the epistle would remain unassailable, until it should have been entirely established that the Gospel of St. John were spurious, or the complete harmony in substance, diction, and language, betwixt the epistle and the gospel should have ceased to be manifest. The

<sup>18</sup> "Neanders genet. Entwicklung der vornehmsten gnost. Systeme," (*i. e.* Genetic development of the principal Gnostic Systems,) p. 309—311.

latter has, as far as I know, never been denied.<sup>19</sup> And as to the former point, since the authenticity of the gospel has by every repeated attack only gained in strength and firmness, it would be almost inconceivable that the genuineness of our epistle should ever have been called in question, were it not known, in the first place, that this has been done only by a few, and indeed by way of experiment, and, in the next place, that the dogmatic critique of the canon has here exerted its influence, and in a manner bribed the historical critique.

The first who doubted the authenticity of the epistle, but only on internal grounds, was LANGE.<sup>20</sup> This is the substance of his argument.

He mentions: "That the entire absence in this epistle of every thing individual, personal, and local, indicates an author neither sufficiently acquainted with the personal relations of the Apostle himself, nor with the state of the communities in which he taught and exerted his labours; that the very great harmony in sentiment and expression betwixt the epistle and the gospel, creates a suspicion that an anxiously timid imitator of St. John may have composed the epistle; and, finally, that the epistle, compared with the gospel, exhibits such manifest indica-

<sup>19</sup> Should there be any man, who here would demand a demonstration, he may be referred to "Schulz Schrift-stellerischer Charakt. d. Joh." (The character of St. John as an Author), p. 236, sqq. and "Eichhorn's Introduction," 2d vol. p. 281, sqq.

<sup>20</sup> Die Schriften des Joh. übersetzt. und erklärt. (The Writings of St. John, translated and illustrated), Vol. III. p. 4, sqq.



tions of mental decay, and the weakness of old age, that if St. John were the author, he necessarily must have written it when very old, and, at all events, after the destruction of Jerusalem ; but that the epistle has quite the air of being composed before the destruction of that city. In the contrary case John would, nay, must of necessity somewhere in the epistle have mentioned it, specially in ii. 18, where he speaks of the ἐσχατὴ ὥρα, which, according to the notion of the Apostles, was most intimately connected with the destruction of the holy city,—a riddle which only can be satisfactorily solved, by supposing that a more modern author, an imitator of St. John, composed the epistle, probably a century after the age of St. John.”

This argument is founded on a quadruple error.<sup>21</sup>

In the first place, it is not true that the epistle is destitute of all characteristic individuality and personality ; only it is rather hinted at than expressly and distinctly brought out,—a trait by which the form of the Catholic epistles in general, and the manner of St. John in particular, differs from the form of the Pauline epistles. The peculiar mould and fashion of the Pauline epistles is, accordingly, not to be established as a critical standard for the Catholic epistles, and least of all for the Epistle of St. John. This, however, is what Lange has evidently done. The individuality and personality of the epistle rather dis-

<sup>21</sup> See what has been stated against it by Fritzsche in Henkes Museum, Vol. III. Part 1 ; Welcker in his Philol. Exeget. Clavis to the N. T., Vol. II. Divis. 2, p. 115, sqq. ; and Bertholdt's Introduction, Vol. VI. § 701.

tinently appears to the attentive observer in the following passages : In i. 1—4, the author characterizes himself as Apostle, and seems to refer to his gospel ; in ii. 1, 18, he indicates a more intimate connection betwixt himself and his readers ; in ii. 7, 14, he presupposes an earlier correspondence ; in ii. 18, 19 ; iii. 7, and iv. 4, the heretics are indeed more distinctly alluded to ; still the allusions are so slight, that we may easily perceive that St. John wrote under known circumstances, and addressed himself to a definite class of readers, who were well acquainted with the subject. There is something local too in the admonition v. 21, and there something known is brought before the reader's remembrance. There are several other passages of the same kind.

Secondly. The affinity between the epistle and the gospel is indeed very great, but altogether of such a kind that, according to the rules of sound criticism, we are led to conclude, that the author of both is the same, and, consequently, the genuineness of the gospel being pre-supposed, and this is done by Lange, that of the epistle must follow. In the epistle there is nowhere to be found the smallest trace of servile imitation. On the contrary, it appears throughout as a free and original production of the spirit of St. John. An interpolator would have taken great care, even outwardly, to impress on his counterfeit the stamp of St. John, in every possible manner ; he would have mentioned the name of the Evangelist ; he would not have forgot to put a prolix superscription and a formal salutation ; he would have interspersed the epistle, in many places, with personal and local al-



lusions, and made the time and the circumstances of St. John as conspicuous as possible. But, at the same time, such an author, however able an imitator of the manner of St. John, would, according to the custom of the interpolators of the second century, never have failed to introduce both his own sentiments, and circumstances, and those of his age, and scarcely would he have been able entirely to avoid contortions and misrepresentations of the ideas of St. John and of his mode of expression. But where is there the slightest trace of all this in the epistle? Form and language, doctrine and manners, heresies exposed and attacked, in short, the entire substance of the epistle, establish it as a production of the Apostolic age, and of the canonic literature. Whoever is acquainted with the apocryphal counterfeits bearing Apostolic names, of later ages, or whoever has carefully explored the relation between the second, probably not genuine,\* Epistle of St. Peter, and the First, and also the Epistle of St. Jude; and likewise the idiomatical agreement between the Apocalypse and the unquestionably genuine writings of St. John, will sooner admit everything apocryphal and doubtful to be genuine and canonical, than that our epistle is a forgery of the second century.

Thirdly. It is objected that this epistle exhibits manifest indications of the decay of age. If thereby is meant the decrepitude of St. John, (for it cannot be that of the interpolator), this of itself would tend to confirm the authenticity of the epistle.

\* The Editor protests against the opinion here advanced with regard to the genuineness of the 2d Epistle of St. Peter.

For it is by no means admissible, that an imitator should have the adroitness or the design of writing as St. John would have written when very old. But where are there any traces of this senile decay? It is said to be in the repetitions, in the disorder, in the uniformity. Certainly the style is somewhat tautological, apparently more so here than in the gospel. But the tautological form of style is peculiar to St. John, and even in the gospel appears always where the subject is not narrative, and where the author introduces his own remarks. See Gosp. i. 1, sqq. 12, 37, sqq. The cause of the epistle's being somewhat more tautological than the gospel is, that it is throughout parainetic and meditative. But parainesis loves repetition; and the Hebrew form of meditation which prevails in the epistle, and by which it differs from the more Greek, dialectical, and analytical method of the Pauline epistles, is somewhat *cycloidal*. The absence of strict order, which is observable in some places, is sufficiently justified by the *epistolar* form in which even the youngest authors, whose mental powers are unimpaired by age, disengage themselves from a strict arrangement of their ideas, and write down what comes uppermost. Uniformity, in as far as it actually exists, may reasonably be ascribed to the shortness of the epistle, to the unity of its subject, and to the singleness of the mind from which it proceeded. But he who interprets this epistle with circumspection, will, not unfrequently, where an inaccurate exegesis discovers nothing but disorder and monotonous repetition, nay, even in expressions most intimately cognate and simi-

lar, observe nicely delineated distinctions ; and, in the apparent repetition and disorder, progress and good arrangement. Thus vanish in all directions the pretended indications of decrepitude.

At the destruction of Jerusalem, St. John was indeed of advanced age, at all events old enough to render it probable that he might, in this epistle, have committed those errors of old age with which he has been charged. Let us then suppose that such defects are observable in the epistle, still that would not compel, nor justify our assuming that the epistle had been composed after the destruction of Jerusalem. What hinders us from believing that it may have been written *shortly before* that event ?

Fourth, and lastly, it is maintained, that if the epistle was written subsequent to the destruction of Jerusalem, the silence respecting it, specially in ii, 18, is an inexplicable riddle, and this, too, is an error. For it cannot be proved that St. John, in the words ἐσχάτῃ ὥρᾳ, at all referred to the destruction of Jerusalem. As St. John, in his gospel, takes the coming of Christ so much in a spiritual sense, it is much more probable that, by ἐσχάτῃ ὥρᾳ, he meant the relation, in point of time, between the pseudo-apostolical Antichrist, then already appearing, and the manifestation of Christ and the perfection of his kingdom. But let us even admit that St. John, in respect of time, considered the ἐσχάτῃ ὥρᾳ and the destruction of Jerusalem as identical, and that he wrote his epistle after the destruction of that city ; what justifies the assumption that St. John, in that case, must necessarily have explained how and why the

destruction of Jerusalem took place, without bringing along with it the victory of Christianity? St. John wrote for Christians of Asia Minor, who, for the most part, had previously been heathens: and it cannot be proved, that among these the expectation ever was prevalent, that the destruction of Jerusalem would bring along with it the end of all things, and the perfection of Christ's kingdom. Since, then, the concatenation of ideas, in the epistle, by no means necessarily led in that direction, and only the relation, as to time, between the anti-christian errors already appearing, and the coming of Christ, was to be explained, what would have been the object of alluding to, and correcting an error, which, probably, no person among the readers ever had entertained?

Thus Lange's argument appears in every particular untenable, and incapable of rendering doubtful the authenticity of our epistle.

Of still less importance is the assertion of Cludius: "that both epistle and gospel are spurious, originally a forgery by a converted Jew, but subsequently recast by a Gnostic; the epistle, however, less altered than the gospel."<sup>22</sup> Cludius finds in the repetitions, ii. 12, 13, 14, 15, the principal indications of interpolation. It is singular that the interpolator should choose this place, of all others, for corrupting with Gnosticism, since he could have found others that seemed more convenient. But such is the nature of the passage, that an unprejudiced interpreter may discover in it rather any thing else

<sup>22</sup> *Uransichten des Christenthumes, (i. e. Primitive Views of Christianity), p. 52, sq.*

than the interpolations of a Gnostic. In short, in order to find in our epistle, in its present form, only a web, of which the woof is Judaic-Christian and the warp Gnostic, we must first, along with the author of "the Primitive Views of Christianity," have determined to consider everything occurring in the epistle, respecting the Messiahship of Jesus, and respecting the redemption and atonement by Christ, as uncanonical and unjohanneic judaical Christianity ; but every thing respecting the divine Logos, respecting the *γνώσις* of God, and the *κοινωνία* with his light, &c., as Gnostic pseudo-christianity, and to reject every passage of either kind. But who will do this? It is manifest that, after the manner of Cludius, one might declare almost every book of the New Testament spurious, or at least interpolated ; nay, being consistent, we would necessarily arrive at that conclusion. I confess that I cannot consider our epistle as a compound of Judaic-Christianity and Gnoticism, (taking that word in its true sense.) It carries in its standard opposition to Gnosticism and Judaism.

More important, and more deserving of an accurate examination, are Dr. Bretschneider's objections. What he has said respecting the validity of the external evidence in this inquiry, has been stated above, and confuted. And, in as far as he rests his argument on the presupposed spuriousness of the gospel, this is not the place to confute it. Here is only to be considered, that he says : that the logology and antidoketic tendency of the epistle betrays an author of the second century, and that since all the three

epistles can only be the work of one man, the superscription of the second and the third epistle, (where no reason for counterfeiting an Apostolical person and authority existed), clearly shews, that not the Apostle St. John, but his more modern namesake John the Presbyter, is the author of the first epistle too.<sup>23</sup>

The Logos doctrine of the gospel, is indeed, but only by way of allusion, repeated in the epistle. In general, the christology of the gospel is the groundwork of our epistle. Now, if the doctrine of the Logos manifested in Christ, demonstrably had first arisen in the second century, and its appearance in the Apostolical and canonical literature were impossible, then the genuineness of the epistle and the gospel would indeed be very questionable. But the very reverse can be proved. For it is undeniable that the Logos doctrine of St. John, substantially, although not fully developed, existed in the Jewish theological notions respecting the Son of God; but we find it distinctly expressed, although in different words, in the Pauline representation of Christ's exalted dignity. Col. i. 15, sqq. (comp. Heb. i. 1, sqq.) As to the form and mode of expression, the *rudiments* of it already appear in the preparations to, and gradual development of, the theologumenon of St. John, in the canonical and apocryphal, specially the Chaldaic and Alexandrian literature of the Jews; but at the time of Christ and the Apostles it was, in Philo for example, so far developed, that on this account it is an anacronism to maintain the apostolic

<sup>23</sup> Probabilia, p. 166, sqq.



character, and the authenticity of the gospel and Epistle of St. John. Moreover, the logology of the second century, is in form and kind quite different from that of St. John. What in St. John is only hinted at, appears in the Fathers of the second century as fully developed; with the first, we find that form of the theologumenon which still is simple, popular, nay, Hebraizing, and altogether canonical; with the latter the developed, complicated and gnostically erudite form. These logologies, although essentially identical, bear to each other the same relation as apostolical text and patristic interpretation. St. John wishes by  $\Lambda\acute{o}\gamma\omicron\varsigma \tau\tilde{\omega} \Theta\epsilon\tilde{\omega}$  sufficiently to express the divine essence of Christ, but the patristic logology attempts more accurately to determine, and to search to the bottom, the relation between the Johanneic logos and the invisible God, on the one side, and the world on the other. The logologists among the fathers, moreover, even the earliest, support their doctrine by an ecclesiastical tradition (Paradosis), which accordingly must have had its root in doctrines which were known in the first century.<sup>24</sup> Nay more, they make use of St. John's modes of expression. So does Justin, for example,<sup>25</sup> and Tatian still more distinctly. But, from Theophilus of Antioch downwards, they expressly, mentioning their author by name, connect their elucidations with the canonical foundation in the Gospel of St. John.<sup>26</sup> In short, without the prece-

<sup>24</sup> Münscher's *Dogmengeschichte*, (History of Dogmas), Vol. I. p. 424.

<sup>25</sup> *Dial. cum Tryph.* p. 332, 74, 63.

<sup>26</sup> See Martin's *pragm. Geschichte des Dogmas*, v. d. Gotth.

dent and guaranty of a canonical logos doctrine, the patristical logology of Justin would be inexplicable. Accordingly, on this side too, the authenticity of the gospel and epistle remains unassailable.<sup>27</sup>

That an *antidoketic* tendency is observable in our epistle, is as undeniable as, at the same time that it is very slight, and not brought out very conspicuously. This latter circumstance is of considerable weight *against* Bretschneider's argument. It is true that the more complete development and the name of the doketic heresy, belongs to the second century. But Dr. Bretschneider's assertion: that doketism first arose in the second century, and that in the first no vestige of it is to be found is untrue; and, in this particular, he is contradicted by Mosheim, and even by the cautious Walch. The last inquiry respecting doketism,<sup>28</sup> shews most truly, that the germs and roots of this heresy existed, even before the age of Christ, in the Jewish theology and oriental theosophy of those times. Vestiges are to be found in the Epistles of St. Paul, of Jewish theology and oriental theosophy having been applied to the Christian doctrine even in the Apostolic age, and of its having occasioned all manner of errors among the Christians. More especially, an early application to the wonderful history of Jesus Christ, of this proposition of Christi (Martini's *Pragmatical History of the Dogma of the Divinity of Christ*), Vol. I. p. 53, sqq.

<sup>27</sup> Confr. Olshausen über die Echtheit der vier Ev. (On the Genuineness of the Four Gospels), p. 306, sqq., and J. G. Crome *Probabilia haud Probabilia*, &c. p. 306, sqq.

<sup>28</sup> *Comment. Hist. Theolog. de Docetis*, Scrips. Herm. Agatho Niemeyerus. Halæ, 1823—4.



idealistic theosophy: "that all manifestations of the divine being, of higher spirits, of angels, &c. in human form (ἐν σαρκί) are a mere *appearance* (δόκησις)," was so much to be expected, that, indeed, it would be very surprising if no such opinion had been started, even in the Apostolic age. And, in that case, the completely developed doketism, which we find in the epistles of Ignatius and Polycarp, would make its appearance in the history of the anti-christian heresy as it were by a *saltus*. If Cerinthus, a contemporary of the Apostle St. John, taught respecting the person and history of Christ, as by Irenæus he is said to have taught, then doketism, in that simple form in which it seems to be attacked in 1 John iv. 1—3; ii. 22. 2 John 7, is far from being an anachronistic phenomenon in the age of St. John, and the genuineness of the epistle is also, in this point, proof against every attack.

The objection drawn from the superscription, ὁ πρεσβύτερος, of the second and third epistle is still more easily confuted. It is manifest that neither here the expression ὁ πρεσβύτερος, nor in 1 Pet. v. 1, that of ὁ συμπρεσβύτερος can be considered as an apostolic official title. St. Peter's exhorting the presbyters of the congregation, from motives of modesty, calls himself συμπρεσβύτερος, and with no respect to his age. But St. John, as it seems, calls himself πρεσβ. on account of his age, and in a similar manner St. Paul, in the Epistle to Philemon, which is not apostolic-official, but a friendly private letter, calls himself Παῦλος πρεσβύτερος. John the Presbyter, who scarcely can have been known by the title of Presbyter alone,

without any name accompanying it, surely would in the second and third epistle, (where it is admitted he had no motive for forgery or for omitting his name), when he styled himself Presbyter, also have added his name, or, if his design was to deceive, he would have preferred to style himself John, without any further addition. Unless the Presbyter was in the habit of mentioning himself by name, it would be difficult to conceive how the pseudo-Johannic writings so early could be attributed to St. John the Evangelist. At all events, the reticence of the name is better suited to the renowned Apostle St. John than to his imitator the Presbyter. But that the deceitful pseudo-John, who in the first epistle styles himself an Apostle, or at least an eye-witness and apostolic recorder of the life of Jesus, but in the gospel decidedly declares himself the Lord's favourite disciple, and in both these works carries on the deception so finely and adroitly, that, the *Alogi* excepted, the whole ancient church was imposed upon, and even the most ingenious criticism does not entirely succeed in undeceiving the modern—that such an one, in both the smaller epistles, which, indeed, it is maintained a mere accident has preserved, should so incautiously, and at the sametime in such a vexatiously ambiguous manner, have betrayed himself, as to render it difficult to hold fast the impostor even when caught in the deed—is a conjecture so improbable, that even if the authenticity of the epistle neither were confirmed by the consentient testimony of antiquity, nor sufficiently supported by internal evidence drawn from the epistle

itself—and if it thus rested on mere conjecture,—still this latter conjecture would, at all events, seem admissible in preference to the former.<sup>29</sup>

In short, even Bretschneider's criticism is not able to render, in any manner doubtful, the well established authenticity of our epistle. Yet we honour and respect the unprejudiced divine, whose modest doubts ever will have the merit of having promoted once more the scientific appreciation, and established certainty respecting the genuineness and canonical dignity, of such a noble portion of the apostolical literature !

## CHAPTER II.

### WHEN AND WHERE THE EPISTLE WAS WRITTEN.

ECCLESIASTICAL antiquity knows nothing for certain either as to the time when, or the place where, our epistle was written ; it scarcely hazards even a conjecture on this subject. The epistle itself is, according to the genuine manner of St. John, so silent on this point, that even modern criticism, penetrating as it is in such matters, has not succeeded in eliciting from it any certain or satisfactory answer.

As to the time when the epistle was written, this only seems to be certain, that it was *subsequent* to the writing of the gospel. The gospel, undoubtedly, is referred to, and it is presupposed, that it either already was in the hands of the readers, or, as others

<sup>29</sup> Crome *Probabilia* haud *Probabilia*, &c. p. 337—340, 366, sqq.

conjecture, that it arrived along with the epistle accompanying it, (1 John i. 1—4.)<sup>30</sup> But in general, the more concise and abridged expression of the same author, specially of ideas which are peculiarly his own, is the *later*; but the more explicit, the one which, as it were, developes and forms the idea, is the *earlier*. And accordingly, the abridged formula of our epistle, respecting the Logos, i. 1, 2. ὁ λόγος τῆς ζωῆς, and ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν,—must undoubtedly have been written subsequent to the more explicit and more intelligible one of the gospel, i. 1, sqq. Similar is the case with the formula Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, iv. 2, compared with the gospel, i. 14. And when, in addition to this, we consider that the entire epistle is founded on such a view of the person, and the life of Jesus, as is displayed only in the gospel of St. John—that this view is presupposed as known—and finally, that the whole epistle is interspersed with reminiscences and allusions to the speeches of Jesus, as we find them in the gospel,—we will find nothing more probable than that the epistle is written subsequent to the gospel. But when was the gospel written, and how long after it the epistle?

The period when the gospel was written, according to the averments of tradition and modern criticism, fluctuates between the sixth and the ninth decennium of the first century. A more precise determination of the time is, in absence of all certain

<sup>30</sup> The passages 2, 14, 21, 26, to which Hänlein refers in his Introduction, Vol. iii. p. 230, are not applicable to the gospel.

records and definite indications of the gospel itself, impossible.<sup>31</sup>

But let us suppose that the time when the gospel was written could be precisely determined; still how are we to know for certain, and from what shall we infer, how soon, or how late after the gospel, the epistle was written? On this point, the opinions are very much divided.

Modern authors, who consider it as a dedication or an accompanying epistle to the gospel, say that it is of the same date as the gospel.<sup>32</sup> Others conclude from its style, as betraying old age, that St. John wrote it when highly advanced in years, and consequently long after the gospel, which they suppose was written when the author still was in the vigour of manhood.<sup>33</sup> Others again, from ii. 18, fix upon the destruction of Jerusalem, as the point with which they connect their inferences; but while the greatest number of these suppose that the epistle is written *before* that event,<sup>34</sup> there still are others, who, founding their conjecture on the same passage, maintain the very reverse.<sup>35</sup>

<sup>31</sup> See the Author's Commentary on the Gospel, Vol. i. p. 130.

<sup>32</sup> Thus Hug, Storr and Berger.

<sup>33</sup> Ambrosius says, Psalm 36, "*Johannem jam senem scribere cœpisse Evangelium et Epistolas.*" But modern authors, such as Lange, Bertholdt and others, assume that the epistle only is written in old age, but the gospel in the age of manhood.

<sup>34</sup> Thus Hammond, Grotius, Calovius, Lange, Michaelis, Hänlein and others.

<sup>35</sup> Thus Baronius, Basnage, Mill, Le Clerc and others.

But none of these determinations of the time are satisfactory or certain.

For the opinion of Storr and others, "that the epistle is the second part of the gospel," cannot be proved. Whether it was, as Hug supposes, a dedicatory, or accompanying epistle to the gospel, is at all events extremely problematical. The identity of date of these two works, when founded on such an hypothesis, is accordingly at least very doubtful.

Still more insecure is the determination of time, founded on the senile tone of the epistle. For it is natural to ask at what period St. John was an old man; or how old he must have been, in order to write such a senile letter as it is pretended that it is? The chronology of his life is extremely uncertain. But as to the senility of the epistle's style, as has been above observed; the proof of it becomes difficult, nay, impossible, in proportion to the candour and accuracy employed in its interpretation.

The determination of the time from ii. 18, is equally unsatisfactory and destitute of foundation. For it cannot be proved that the *ἑσχάτη ὥρα* of St. John has any reference to the destruction of Jerusalem. In as much as the Apostle, ii. 18, sqq., from the appearance of antichristian *heretics* generally, infers the approach of antichrist, and from thence again the near coming of Christ, no reference whatever was necessary, either to the imminent, or already effected destruction of Jerusalem. But let us admit the defenders of the chronological term, in ii. 18, to be in the right, and that the epistle, (which is the only thing that reasonably can be supposed in this case),



was written before the destruction of Jerusalem,—who would venture to determine more precisely *how long before* St John may have written the epistle, since even St. Paul speaks of the *last times* as being near at hand? confr. 2 Tim. iii. 1; 1 Tim. iv. 1.

Since then, none of these determinations of time are certain or sufficiently precise, and since also no definite chronological indication is observable in the epistle, it seems advisable to take our stand at that which is generally admitted and demonstrable, and say, that at all events, the epistle is written subsequent to the gospel, and that, resembling the latter in its apologetical and polemical allusions, it likewise indicates such a state of the Christian doctrine and community, that thereby its date is shown to be posterior, even to the last Epistles of St. Paul.<sup>36</sup> If this is right, then the ancient church would be justified in classing this along with the collection of catholic epistles, whose chronological character is, that they are in point of date posterior to the Epistles of St. Paul.

Secondly. To the question respecting the *place* where St. John wrote the epistle, it is still more difficult to give a satisfactory answer.

That the epistle is written at the same place as the gospel, is a conjecture of many ancient and modern interpreters, which it is equally difficult to confute and to justify. But, as to the gospel, the oldest tradition avers, that it is written in Asia Minor, and, more particularly, at Ephesus; another less authen-

<sup>36</sup> See the Author's Commentary on the Gospel, Vol. I. p. 139.

ticated report points out the Isle of Patmos.<sup>37</sup> If the epistle is dedicatory of the gospel, or even its second part, then the place where it was written must be either Ephesus or Patmos, for it depends on whether we adopt the more ancient or the more modern tradition, which of these places we will assign to it. But, if the epistle is of a later date than the gospel, it may have been written in any other place.

The decision of this question partly depends on the local situation of the first readers. If it originally and exclusively was directed to the Ephesian congregation, it cannot have been written at Ephesus. In this case we would either, with Hug, have to suppose that it was written in Patmos, or on a missionary journey, or during a visitation in Asia Minor, undertaken by the Apostle. There is but little that supports the first conjecture. The sojourn of the Apostle in Patmos is, at least, uncertain. But, even if it were certain, who can prove that the Apostle wrote the epistle while in exile in that island? It is natural to suppose that some faint allusion to the exile would, in that case, occur in the epistle. But where is there even the slightest hint of it? Hug, indeed, making the second epistle of the same date as the first, but, supposing all the three epistles to be written in the same place, infers, from the lack of writing materials indicated in 2 Epist. 12, and 3 Epist. 13, that Patmos is the place where all the three epistles were composed. But, even if in 2 Epist. 12, instead of *ὁὐκ ἔβουλήθη διὰ χάριτος καὶ*

<sup>37</sup> See Author's Commentary, Vol. I. p. 120, sqq.



μέλανος, there had been written, οὐκ ἠδυνήθην κ. τ. λ., and, in 3 Epist. 13, instead of οὐ θέλω διὰ μέλανος καὶ καλάμου, the author had put οὐ δύναιμαι, could such an inference from such words be justified?

Much more probable it is, if the epistle originally, and exclusively, was destined for Ephesus, that the Apostle wrote it somewhere in Asia Minor, (we shall not attempt to determine where), while on a missionary journey, or engaged in an apostolic visitation, (confr. Euseb. Churchh. iii. 23.) However, this too is a mere hypothesis, for which there is no foundation in the epistle itself.

But if we suppose that the epistle is an apostolic circular, destined for St. John's congregation in Asia Minor, (for such congregations seem to be alluded to in the Apocalypse, chapter ii. and iii.) then Ephesus, the ordinary residence of the Apostle in the latter years of his life, may very probably be the place where the epistle was composed and dispatched. This opinion seems to have prevailed among the ancients, particularly in the Greek church.<sup>38</sup>

But even that conjecture, which is least improbable, has no precise historical warrant. And the most general, as well as the most indefinite determination: "that the epistle, like the gospel, seems to be written in Asia Minor," is, since criticism only seeks certainty, the most secure and the least hazardous.

<sup>38</sup> See the hypographes in Codd. c. f. d. m. in Matthäi.

## CHAPTER III.

TO WHOM THE EPISTLE WAS WRITTEN AND WHITHER  
DIRECTED.

IN the Latin church, at least since the time of St. Augustine, this epistle frequently bears the superscription "*ad Parthos*." Not only in the title to St. Augustin's Treatises on our Epistles is this superscription to be found, but also in the context of another work of St. Augustin.<sup>39</sup> The Spaniard Idacius Clarus follows St. Augustin,<sup>40</sup> and Griesbach states, that the epistle bears this title in several Latin MSS. The venerable Beda observes: *Multi scriptorum ecclesiasticorum, in quibus est S. Athanasius, Alex. præsul ecclesiæ, primam Joannis epistolam, scriptam ad Parthos esse testantur.*<sup>41</sup> It is nowhere more definitely asserted, that St. Athanasius thus superscribed the epistle. And as for the rest, the Greek church is unacquainted with this superscription. There is only one colophon to the second Epistle of St. John in Griesbach's Code 62, which has these words: *Ἰωάννης β. πρὸς Παρθούς*, but as the error is manifest, no inference can be drawn from it. If

<sup>39</sup> Quæst. Evang. II. 39.

<sup>40</sup> In the Treatise "*Contra Verimudum Arianum Diacolum*," if it only is by him. See Cave Hist. Litt. Tom. I. p. 289.

<sup>41</sup> Prologus super VII. epp. canon in Cave Hist. Litt. Tom. I. p. 614.

the tradition that St. John did preach the gospel to the Parthians were any thing more than a legend of modern times, and not clearly arisen from the apocryphal superscription of our epistle, the latter perhaps ought not unconditionally to be rejected. But since, in the most ancient and authentic tradition of the church, no mention occurs of the Apostle's having gone on a mission to the Parthians, and St. Jerome's notice *too*,<sup>42</sup> which states that St. John preached in Judea, is without foundation, yet appears to be connected with the tradition of St. John's mission to the Parthians: Since, moreover, the much more ancient tradition of the Apostle Thomas having converted the Parthians, uncertain and improbable as even that is,<sup>43</sup> contradicts this tradition of St. John—and finally since (if we suppose that St. John did convert the Parthians, or taught those who were previously converted by St. Thomas), he probably would not have addressed to them a Greek epistle, but much more probably one in Aramaic,<sup>44</sup> the conclusion must be, that criticism is fully warranted in rejecting St. Augustin's superscription unconditionally. It is not probable that St. Augustin was the first who

<sup>42</sup> Catalog. Script. Cap. IX.

<sup>43</sup> See on this subject, "Thilo Acta Thomæ," p. 87, sqq.

<sup>44</sup> See Joseph. de B. Jud. Proem. Cap. I. and II. Joseph. wrote his History of the Jewish War originally in Aramaic, for the *ἄνω βαρβαροι*, by which expression he, according to chap. ii. means Jews in Parthia, Babylonia, Arabia, &c. Confr. J. A. Fabric. Bibl. Græca, L. IV. c. 17, § 2, and Haverkamp on the above passage. See also Michaelis, Introd. to the N. T. p. 1228.

committed this error; he must have followed the authority of more ancient authors. But it is a vain attempt, as criticism never was St. Augustin's *forte*, to extricate this father of the church from his error, by the absence of the words "*ad Parthos*" in some MSS. in the superscription to his treatises (Possidius proves that the words are genuine,<sup>45</sup> and his authority supersedes that of the said MSS.); or by reading in the chief passage ("Quæst. Evang. II. 39"), instead of "*ad Parthos*"—"ad Pathmios" as Serrarius does; or still more boldly with Semler,<sup>46</sup> "*adpertius*," there being no satisfactory ground or warrant for such emendations; although it ever will appear singular that St. Augustin, frequently as he quotes the epistle, in no other place gives this superscription to it—nay, and contrary to expectation, in his treatises no where by a single syllable explains the unusual superscription. The question, what may be the origin of such an erroneous superscription, is thus answered by Whiston;<sup>47</sup> that the true original superscription of the epistle was *πρὸς παρθένους* (*i. e.* according to Whiston "to the virginly, pure, and uncorrupted congrega-

<sup>45</sup> Indiculus, Opp. S. August. Cap. IX.

<sup>46</sup> See his History of the Christian Doctrine at the beginning of Baumgarten's Theological Controversies, Vol. I. p. 78, *note*. In the Prolegg. to the first Epist. of St. John, Semler defends the superscription "*ad Parthos*," inasmuch as it supports his view, that the epistle was written to converted, or even to unconverted Jews residing beyond the boundaries of the Roman empire. See "*Paraphr.*" p. 27.

<sup>47</sup> Commentary on the Three Catholic Epistles of St. John. Lond. 1719, p. 6.

tions of Asia Minor,) that next, by an abbreviation, it was converted into  $\pi\rho\acute{o}\varsigma \pi\acute{\alpha}\rho\theta\omicron\upsilon\varsigma$  and that thus ultimately arose the Latin superscription *ad Parthos*. The improbability of this conjecture is manifest. Hug gives a more satisfactory explanation.<sup>48</sup> At the outset, he states, that the second epistle is by the ancients also called *Epistola ad virgines*,  $\pi\rho\acute{o}\varsigma \pi\alpha\rho\delta\acute{\epsilon}\nu\omicron\upsilon\varsigma$  and that even Clemens Alexandr. in his *Adumbrationes*, makes use of these expressions: “*Secunda Joannis Epistola, quæ AD VIRGINES scripta est, simplicissima est.*”<sup>49</sup> Further, that the colophon of the second epistle “ $\pi\rho\acute{o}\varsigma \pi\acute{\alpha}\rho\theta\omicron\upsilon\varsigma$ ,” occurring in some MSS. is manifestly a corruption, probably arising out of the abridged  $\pi\rho\acute{o}\varsigma \pi\alpha\rho\delta\acute{\epsilon}\nu\omicron\upsilon\varsigma$  but that this colophon of the second epistle, in some MSS. appears as a superscription; and finally, that this superscription appearing unsuitable to the second epistle, which was addressed to the  $\acute{\epsilon}\kappa\lambda\epsilon\kappa\tau\acute{\eta} \kappa\upsilon\rho\acute{\iota}\alpha$ , and less so to the first epistle, it was put as a colophon to that epistle, and that thus arose the Latin superscription *ad Parthos*. Natural as it is, entirely to approve of this explanation, it is equally difficult to reject Wegscheider’s more simple conjecture,<sup>50</sup> according to which, the epistle being in an ancient MS. superscribed and subscribed  $\pi\rho\acute{o}\varsigma \tau\omicron\upsilon\varsigma \delta\iota\alpha\sigma\pi\alpha\rho\sigma\alpha\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ , which in Latin would be “*ad sparsos*,” it is supposed that from thence *ad Parthos* may easily have drawn its origin. It is to be regretted that Dr. Wegscheider has not

<sup>48</sup> Introduction to the New Testament, 2d Vol. p. 226, *note*.

<sup>49</sup> Clem. Alex. Opp. ed. Potter. Fragm. p. 1011.

<sup>50</sup> Wegscheider’s Introduction to the Gospel of St. John, p. 37.

given a more precise account of this MS. We seek it in vain in the collections of various readings made since the time of Wetstein. However, our epistle is very early, for example, by Dionysius Alexandrinus, called ἐπιστολὴ καὶ θολικὴ, (which, according to Œcumenius, is equivalent with ἐγκυκλική,) and this designation is intimately cognate with the above mentioned superscription, and might easily have occasioned its origin, and thus we see little reason to distrust Wegscheider's statement.\* Hug<sup>51</sup> mentions that in a Latin Bible of the eleventh century, in the library of Geneva, there appears before the first Epistle of St. John, the superscription "*ad Spartos*;" and as there is no extant or probable Greek foundation for this singular superscription, it clearly is more natural to consider it as a corruption of "*ad sparsos*," than as Hug has done, suppose it arose from an inaccurate division of letters, which first pre-

\* Here the Translator begs leave to observe, that Whiston's conjecture, as improved by Hug, seems the most probable, and completely satisfactory. Wegscheider quotes only one MS. which nobody else has seen, and it seems evident that the words πρὸς τοὺς διασπαρασμένους, is a mere gloss, introduced by some reflecting transcriber, who was staggered by the πρὸς πάρεδρους, which he thought absurd, and thus led to substitute what to him appeared more reasonable. It is extremely probable that this gloss was translated *ad Sparsos* in a few Latin Bibles, and hence arose the *ad Spartos* of the Bible of Geneva, which is a mere blunder.—*Transl.*

<sup>51</sup> L. c. Confr. Scholz. Biblisch. Krit. Reise, (Journey for Biblical Criticism,) p. 67, where, moreover, is made an observation which occurs nowhere else; "that '*ad sparsos*,' is to be found in a great number of Latin MSS."



sented *πρὸς σπάρθους*, and next, a correction having been attempted, *πρὸς σπάρθους*. And thus the Geneva MS. would give a considerable support to Wegscheider's conjecture.

But whatever may be the origin of St. Augustin's Latin superscription,<sup>52</sup> so much is certain, that the epistle cannot have been written to Parthian Christians. Even the ingenious manner in which Grotius defends and decorates this opinion, does not render it the least more probable. Grotius is of opinion,<sup>53</sup> "that the epistle is written to trans-Euphratic converted Jews, who were Parthian subjects, and forwarded to them by Ephesian merchants. But that the cautious Apostle, foreseeing that such a correspondence of Ephesian Christians with an hostile country, if discovered, would be hurtful to Christians in the Roman empire in general, omitted the usual beginning and conclusion." But is there any good reason to suppose, that the police regulations against Christians in the Roman empire were so much after a modern fashion as Grotius has made them to be? In the times of persecution, the Roman police, no doubt, was abundantly cruel against Christians, but, that they searched for prohibited correspondence with travelling Christians is no where mentioned. The absence of an epistolar form, too, would have been a

<sup>52</sup> Lately Dr. Paulus has, with no great probability, conjectured, that it may have arisen from a misunderstanding of a supposed superscription "*ad Pantas*." See *Heidelberger Jahrbücher*, November 1824, p. 1071.

<sup>53</sup> In the "Annotatt. Prolegom."

very insufficient precaution against such a searching police. As before is observed, if addressed to Parthian converted Jews, the epistle would originally have been written in Aramaic ; and St. John would, some where in the epistle, have alluded to the Jewish origin of his readers. Now, even Grotius does not deny that the epistle is originally written in Greek ; and it is manifest that its entire didactic and polemical manner, presupposes converted heathens.

Inasmuch as the Latin superscription, “ To the Parthians,” by no means can be defended, but the epistle itself furnishes no definite account respecting the locality, or the religious and moral character of its first readers,—it is natural, that inquisitive rambling conjecture has fixed, now upon this now upon another congregation, or circles of congregations, to which it was supposed that the epistle had been addressed. Thus Benson, for example, thinks it was written to Christians of Galilee, before the destruction of Jerusalem ; but Lightfoot supposes that, being of the same date as the second and third, (as he finds that Caius of the last, must be the Corinthian Caius, 1 Cor. i. 14), it is addressed to the congregation of Corinth. It is not worth while to confute the Bensonian conjecture ; in a similar manner, some one might suppose that the second epistle, being perhaps of the same date as the first, was addressed to the *chosen*,—and, as it were, the *gentlemen’s congregation* of Jerusalem,—a conjecture which scarcely will meet with any man’s approbation. But Lightfoot’s opinion may be considered as unfounded, as long as it remains undemonstrated, nay, indemonstrable, that



St. John ever was placed in such relations to the Corinthian congregation as our epistle presupposes; and that, in the apostolic age, there existed only *one* Caius, and no more, confr. Acts xx. 4, 19, 29.

The most advisable course is, to abandon all such conjectures, and far-fetched localities, and be satisfied with what the epistle generally indicates respecting the character of its original readers. And that is very nearly the following:

From the cautions against idols v. 21, against the abuse of the Christian liberty, of νόμος iii. 3; against the Doketic denial of the σάρξ of Christ. iv. 2, 3,<sup>54</sup> as also from the absence of references, or rather the unfrequent and only allusive references to the Old Testament; the inference is warranted, that the

<sup>54</sup> The Jews, indeed, were not unacquainted with Doketism; and it is possible that Jewish Theosophs did first apply it to Christianity. But the Doketic view of the UNREAL\* manifestations of what is divine in the world, is essentially of an anti-Jewish origin, and must, in its progress, ever have become more so. Except in Palestine and in Egypt, it is much more natural to derive Doketism among the Christians from the heathen theosophy.

\* The Translator apprehends, that here the expression *unreal* is ambiguous, and perhaps misleading. For what were the Doketists in reality? From the imperfect, and no doubt somewhat oblique view of their system which the Fathers have presented to us, what inference must we make as to their essential tenets? Why, nothing more nor less than this, that they were Neoplatonic Idealists, *i. e.* Anti-materialists. That they were ultras of that school—that they denied the *essentiality*, scarcely the *reality*, of matter in every instance; and if they did admit, as is probable, relative degrees, (higher and lower,) of reality, it would only have been consistent in their system to disavow more effectually and strongly materiality, in that which was divine and absolute; if *every body* was a mere appearance, the *body* of Christ was still more so according to their view. The Translator agrees with the Author in considering this system as exotic in Palestine.—*Transl.*

epistle was addressed to congregations of converted heathens, who needed to be warned against those heresies into which converted heathens were apt to fall. Now, as these congregations, (which the whole tone of the epistle, and certain passages expressly shew,) revered the Apostle as their apostolic teacher, admonisher, and friend; but such relations, according to the authentic history of St. John, only existed in and about Ephesus, and in general among the congregations in the southern part of Asia Minor, we will be farthest from error by supposing, that the epistle is addressed to one or more of these congregations of Asia Minor.

The opinion, that the epistle was exclusively intended for the Ephesian congregation, some, (and Hug is one of these,) attempt to render probable, by saying, that the didactic, the admonishing and warning subject of the Apocalyptical Epistle to the Ephesians, Apocal. ii. 1, seqq., completely agrees with the subject of our epistle, and particularly, that the repeated exhortation to love in the latter, well agrees with the most important reproach of the Apocalyptic epistle, "that the congregation had forsaken its first love," Apocal. ii. 4. This argument might deserve attention, were it established, that our epistle were of the same date as the Epistle to the Ephesians, of the Apocalypse—if the genuineness of the Apocalypse, as a work of St. John, were certain—and the characters given to the different congregations in the Apocalyptical letters in every particular, historically accurate and certain. But as this is by no means the case, and as to the character given to the

congregations, it being granted, that it partly, and even in general, may have an historical basis, much in it, undoubtedly, must be ascribed to the peculiar composition of the Apocalypse—nay, since the meaning of that reproach, which is said best to agree with our epistle, is apparently doubtful;<sup>55</sup> it seems most advisable to abandon the argument drawn from it, and also the opinion founded on that argument. Had the epistle been addressed only to one congregation, it unquestionably would be much more individual than it is. Not being epistolar in its form, it is much more probable that it was an apostolic circular, addressed to several congregations, which, in ethnographical and geographical respects, were contiguous—all in common stood in the same relation to the Apostle—generally had attained the same degree in Christian culture, were, with regard to their Christian life, subject to the same failings, and threatened and assailed by the same pagan heresies.

If the Catholic epistles received this appellation, from having a more universal destination than the Pauline epistles, or from their being circular letters; the ancient church, in classing this along with the Catholic letters, must have considered it as not destined for one, but for several congregations. These congregations, as we said before, are to be sought in Asia Minor. Now, since the number of St. John's Apocalyptic congregations, even though the number itself belongs to the poetic form of the work, seems to be historically true—since, likewise,

<sup>55</sup> See the Interpreters of the Apocalypse on Apoc. ii. 4.

the religious and moral state of the congregations, as pourtrayed in the Apocalypse, upon the whole may be correctly represented, and since it also very well coincides with our epistle, it appears so much the less hazardous to assume that these congregations of Asia Minor, Apocal. ii. 3, were the original readers of our epistle.

## CHAPTER IV.

### OF THE EPISTLE'S EXTERNAL FORM, SPECIALLY WITH REFERENCE TO THE GOSPEL OF ST. JOHN.

THE ancient church unanimously considered the work before us as an epistle. The Protestant church of former times was the more readily satisfied with this view, because the absence of an *external* epistolar form seemed sufficiently compensated by an *internal*. The supposition of certain readers and their circumstances—the genuine epistolar address, which is not unfrequent—and the prevailing use of the 2d pers. plur. (confr. ii. 1, 7, 13, 14, 18, 28; iii. 18, 21; iv. 1, 7, 11, &c.)—finally, the somewhat lax concatenation of ideas, along with that which is allusive and iterative in the style—all this seemed abundantly to justify the judgment and the tradition of the ancient church.

But since J. D. Michaelis,<sup>56</sup> (who, as far as I know, is the first that took this view,) on account of the

<sup>56</sup> In his Introduction to the N. T. Vol. II. p. 1230.

absence of an external epistolar form, called this work a treatise, and would tolerate the appellation of epistle only in as far as “Wolf’s Elements of Mathematics” also might, (on account of a direct address to the readers frequently occurring in that book,) be called a letter to the Germans—several other authors have declared the epistle to be a treatise, and even the second part of the gospel.

Michaelis is easily confuted. He measures the Catholic epistles by a Pauline standard; does not attend to the peculiar manner of St. John; and judges of the form of the apostolic literature according to the form of the modern. The views of Storr and Berger are more deserving of attention. The latter<sup>57</sup> considers the epistle as the practical part of the gospel; the former,<sup>58</sup> as properly speaking, its polemical part, in which the application of the historical materials of the gospel, for the purpose of demolishing heresies, is more precisely indicated.<sup>59</sup>

It is undeniable, or, at all events, highly probable,

<sup>57</sup> Berger’s Versuch einer Moralischen Einleitung ins N. T. (Essay towards an Ethical Introduction to the N. T.) Vol. II. p. 118.

<sup>58</sup> Storr über den Zweck der evangelischen Geschichte und Briefe Johannis. (On the Object of the Evangelical History and Epistles of St. John,) p. 383, sqq.

<sup>59</sup> Against this view see Ziegler’s Tract entitled, “Der Erste Brief des Johannis ein Sendschreiben an eine bestimmte Gemeinde und Keine Allgemeine Abhandlung oder Buch.” (The First Epistle of St. John, a Missive Letter to a certain Congregation, and no general Treatise or Book,) in Henke’s Magazine, Vol. VI. Part 2d.

that the epistle bears a certain internal relation to the gospel, and presupposes the latter as known to the readers. But from that does not follow that both works were originally connected even in external respects.

Certainly, the epistle contains propositions which may be considered as practical consequences and applications of the doctrine of Jesus in the gospel. But this does not make the epistle the second and practical part of the gospel. Thus every epistle of St. Paul's might be considered as a second and practical part of some gospel or other.

It is true the epistle discovers its polemical tendency more distinctly than the gospel; the polemic of the latter is more clearly brought out when compared with that of the former; and, moreover, in the beginning the epistle manifestly refers to the gospel. But to make it a subsequent part or appendix to the gospel, it would need to be dressed in such a form, and to indicate more distinctly an *external* connection with the gospel. But if it were the second, the more definitively polemical part of the gospel, its polemical form must needs appear, even externally, and, indeed, in the very beginning: the polemical applications of the historical materials in the gospel must be frequent and much more distinct. The identity of date of both works would also have to be demonstrated. The gospel would not be complete in itself, which, however, it is; nor could it have its object within itself, which yet it has, and which it expressly declares, xx. 30, 31. Its defectiveness and its mutual inseparability from the gospel, would, of



itself, be manifest. But, so far is this from being the case, that the epistle, as well as the gospel, has its own object within itself, and is, like it, an independent whole.

To the question, why this work has the *internal* form of an epistle, if it originally was a treatise, or even the second part of the gospel? those who hold the former opinion without the latter, answer, that the epistle was destined for a more limited circle of readers than the gospel, perhaps merely for the Apostle's own disciples, but the gospel for a larger and less definite circle,<sup>60</sup> but that the absence of the form and arrangement of a treatise is to be ascribed to the author's senile decay. But, it is self-evident that this explanation and apology is extremely unsatisfactory. Equally unsatisfactory is the answer given by Storr, and by those who hold the epistle to be the second part of the gospel. For, what Storr says: "that the *internal* epistolar form is to be explained from the different plan and different object of the historical gospel, from that of the purely didactic and applicative epistle, is a circle in demonstration, For, even on account of the absence of the epistolar form, it is pretended that the epistle is a treatise belonging to the gospel as its second part; and, immediately after, the existing vestiges of the epistolar form, and the internal indications of it, are ascribed to *the different plans and objects* of these two works. Storr has been still less successful in removing another difficulty in which his opinion is involved. If the epistle

<sup>60</sup> Eichhorn in his Introduction to the N. T. Vol. II. p. 307.

originally was a second part of the gospel, whence arose in the canon the early and the universal separation of a connected work ; and how did it happen that the ancients unanimously called this second part of the gospel an *epistle* ? To this Storr<sup>61</sup> replies, in the following manner : he *first* points out a similar phenomenon in the work of St. Luke, which, being in two originally connected parts, still was early separated in the canon : in the *next place*, he says, that the first part of St. John's polemical work was joined to the gospels on account of its biographical subject and secondary object, and also because there, for the same reasons, early existed separate copies of the gospel : the second part, he says, was embodied in the collection of Catholic epistles, partly from fear that it might be lost in separate copies, and partly because it was not like a gospel in its form. But who should not discover that the comparison with the Acts is rather unfavourable to Storr's view than otherwise ? The separation in the canon of St. Luke's apostolic history from his gospel, is clearly founded on this, that the latter was earlier written than the former, and that these two works existed as separate works from the very beginning ; and, by this circumstance, it is to be explained, as the gospel, from the very beginning, had a more universal object, and possessed a more universal interest, or very soon acquired it, that the Acts were not equally early used, or mentioned in the church. If the gospel and epistle of St. John had originally been one work in two parts,

<sup>61</sup> In the work above mentioned, p. 401—405.



and if both had been written and published in an essentially identical form, and at the same date, some vestiges of this would somehow or other be discovered in the most ancient MSS. and the earliest Fathers who, naming its title, have mentioned the epistle, would have communicated some notice respecting it. By adhering to Storr's view, it is, and remains inexplicable, that the epistle, from a very early period, through the whole of antiquity, was considered an epistle, and classed along with the collection of Catholic epistles.

Cognate to that of Storr is the opinion that the epistle is indeed an epistle, but, according to Dr. Augusti,<sup>62</sup> a kind of prolegomenon or anakephalaiosis of the gospel; according to Mich. Lilienthal,<sup>63</sup> even a dedication to all the four gospels; but, according to Hug,<sup>64</sup> an accompanying or commendatory epistle to St. John's gospel.

Augusti's and Hug's opinion only can here be taken into consideration. If the references of the epistle to the gospel were more frequent and distinct; if what there is of such references could not otherwise be satisfactorily explained; if the identity of date of the two works, instead of remaining problematic, were established, one would not withhold assent to this opinion, unsupported as it is by ecclesiastical tradition. But since the epistle has not the proper form of an accompanying letter or epistle dedicatory—since even in the beginning an *external* reference

<sup>62</sup> Kathol. Briefe (Catholic Epistles,) 2d Vol. p. 182, sqq.

<sup>63</sup> Select. Hist. et Litt. cont. Obs. IV.

<sup>64</sup> Introduction to the N. T., Vol. 2d., § 62, sqq.

to the gospel is far from being definitely expressed—since the references to the gospel, which undoubtedly is written before the epistle, may satisfactorily be explained by the identity of author and readers—since too, the epistle has its own aim and object within itself, and, of consequence, probably also its peculiar motive—the hypothesis proposed by Augusti and Hug remains without any cogent ground. There is not a single passage in the whole epistle, for the interpretation of which this hypothesis would be necessary. I should not wish to oppose to this opinion, Berthold's objection: "That if the epistle originally was an accompanying letter or additional inclosure sent along with the gospel, it would have found its place immediately after the gospel, and not among the epistles." The division and the arrangement of the books of the New Testament, was in different ages different, and it is well known that the present arrangement of the canonical books is not the most ancient. The phenomenon in the Cambridge MS., noticed by Hug.<sup>65</sup> proves that in ancient times there also existed MSS. in which the works of St. John, the gospel and the epistles, were placed together before the Acts. But from that does not follow that the ancient authorities considered the gospel and epistle of St. John as connected, as Hug and some others have done.

<sup>65</sup>. In the vol. quoted above, p. 221.

## CHAPTER V.

THE SUBJECT OF THE EPISTLE AND ITS INTERNAL  
FORM.

THE aphoristic style of the epistle renders it very difficult to characterize and arrange its subject. Nay, the great apparent disorder of ideas, seems to render every arrangement impossible. However, the greater care we bestow upon the interpretation of the epistle, the more this disorder will vanish, and an internal vital connection and progress of ideas becomes apparent. But still, how difficult is it to construe rightly the subject and the concatenation of the epistle. This epistle speaks the language of feeling; although, taken as a whole, it is clear, simple and arranged, in particulars it does not unfrequently despise strict precision and *unequivocal* connection of thoughts. But a good arrangement ought to exhibit a faithful and distinct image of the work. For this end it must smoothe saltuses in the concatenation of thoughts, complete what is defective, strip what is figurative, abridge what is explicit, and express what is faintly indicated more distinctly and more precisely. But all this is, even in St John's epistle, so apt to lead into mistakes—there is so much risk of doing either too little or too much—that there is no epistle in the New Testament, whose arrangement it is more difficult to exhibit. Arrangements which, deceived by the seeming disorder of the epistle, arbitrarily draw out here this thing and there another,

joining these together without any connection, destroy the beautiful image of the epistle as a whole. On the other hand, more accurate constructions easily err in this, that they exhibit in the arrangement, order, precision, and completeness, where these are not to be found in the epistle. In this way an incongruous unhistorical image is created, and the arrangement makes a false impression. The more difficult it is here to steer the true middle course; the more the indulgence of the readers is claimed for the following attempt: in which Knapp's disposition shall be our basis.<sup>66</sup>

St. John i. 1—4, having given an assurance, that what he (or the Apostles generally) had declared respecting the essence and the life of the divine Logos, is founded on an unnerring evidence of sight and hearing, and that this declaration has no other object than to promote the communion of Christians with the Father and the Son, Jesus Christ, and by means of it their beatitude, in i. 5, sqq. he proceeds, more properly, to exhort and teach his readers. In the first place, he teaches that God is LIGHT (pure and holy), and that he excludes from his presence every darkness of sin and error, so that, accordingly, whoever wishes to have communion with God, must walk in the light of godly life. That, to have communion with God and yet walk in darkness, is a contradiction in terms and a lie. That only on condition of sanctification and purity the Christian communion with God can subsist, and the Redeemer's

<sup>66</sup> Script. v. arg. p. 177, sqq.

power be effectual, i. 5—7. But that the redemption by Christ, and its effieience, depends on man's need of redemption—on the consciousness and sincere confession of sin. Accordingly, that he who denies the consciousness of sin in himself, abolishes the scheme of salvation by Christ, and renders it useless for his own person. But when received into the Redeemer's communion, every one must think of a continually progressive sanctification and abstain from sin. That only on this condition, the Christian (as long as he walks in the flesh subject to sin) can be sure of forgiveness for his sins of frailty, since the world-redeeming power of Christ, as intercessor with God, is continual, i. 8.—ii. 2. But that the communion with God is productive of a true knowledge and love of God, and that its highest perfection consists in keeping God's commandments, and walking as Christ walked, in the light, confr. i. 7. That this commandment to walk as Christ, and to keep his commandments, is the old commandment, the sum of the whole Christian life, with which the announcement of the gospel to the readers also did commence; but that albeit it is the old and primitive, it still is, with reference to human frailty and imperfection, ever a new commandment, whose truth and correctness not only has its ground in Him, *i. e.* in Christ; but also is more and more established in the readers, in as far as the darkness of sin and error vanishes also in them, and makes room for the true light. Now, as the principal of Christ's commandments is that of brotherly love, and as it again is the test Christ's discipleship, that in this respect too

firmed what just now has been said. For, what a contradiction in terms to pretend to be a Christian and to hate one's brother ! Only he who loves his brother lives in the light ; hatred to one's brother is a work of darkness, ii. 2—11. Chapter ii. 12,—sq. St John, as it seems, wished to impress on the minds of his readers, that what he had hitherto written to them, and still was writing, did take place, and would be effected, only under the presupposition that they, young and old, bore within them a lively consciousness of their redemption, and of the atonement by Christ accomplished for them, v. 12—that they had recognised the Son of God, and overcome the Evil one (the Prince of this world) ; but, above all, that they had gained a true knowledge of the Father of Jesus Christ, and that they firmly retained that knowledge of the truth, and that dominion over the world, which they already had acquired. Even under this presupposition, and with particular reference to the rising generation of Christians in the congregations, he now exhorts them to renounce the world, (which already is conquered by them,) and worldly life, inasmuch as love of the world is incompatible with love to the Father—that the former is perishable, and brings perdition on those who devote themselves to it ; but that the latter promises eternal life, ii. 15—17.

That thus to renounce the world, and to walk in God's light, is now so much the more necessary, since the last hour with its judgment is already approaching. That the indication of this approach is the appearance of anti-Christian heresies, and the



separation of anti-Christ from the Christian communion. That he fears not indeed that his readers in this respect are accessible to seduction, because he supposes that they, as Christians, had gained knowledge of the truth, and firmly retained it. But that, even because he has confidence in them, he makes known to them the essence of anti-Christianity, which consists in denying that Jesus is Christ. That in calling their attention to this, that whoever denies the Son also must deny the Father, he only in general wishes to exhort them to perseverance in faith, which establishes the communion with the Father and the Son, and has the promise of eternal life. That, faithfully preserving the unction of the Holy Ghost, they needed no further teaching; but that they would understand to reject the false doctrine, and in every case to distinguish truth from falsehood. Thus they might remain firm in the communion with the Redeemer, in order to be enabled, on his appearance, to stand joyfully before his judgment, ii. 18—28.

That whosoever knows that He (God) is righteous, he must also, in devoting himself to righteousness, be assured that he is the child of God. Now, St. John, as in a parenthesis, having shewn how the capability of Christians of being God's children is a great proof of God's fatherly love, but that the essential qualities of God's children are unknown to the world, which is estranged from God; nay, that the full glory of the former, as consisting in the contemplation of, and resemblance to God, cannot now be known, but first in the life hereafter, (iii. 1—2), from

this hope of the children of God, of a future glory, he draws a new motive for progressive purification and sanctification of the Christian life. He says, that every sin (error) must be avoided, it being contrary to the divine order and law. And since Christ himself has appeared free from sin, in order to annihilate sin, that every one who wishes to remain in communion with him, must separate sin from himself. That here is no middle measure or instalment, but either complete purity and righteousness, according to the prototype given by the Lord, or sinning according to the devil's manner and instigation. But since the Son of God has appeared in order to destroy the devil's dominion on earth, that no man who, by Christ, is born of God, and has received the seed of Divine life can sin at all, (confr. i. 6.) That this is the difference between being God's and the devil's child: That the children of God do what is right before God, and specially love the brethren according to the primitive commandment of the gospel, enjoining to love the brethren. Quite the contrary the devil's children: That as Cain, instigated by a devilish mind, by envy and hatred, slew his more pious brother, (after a manner similar to the present fate of the Christians in the world, v. 13,) thus also every one who is of the devil hates his brother, and is thus far a murderer. But that every murderer deserves death and has forfeited eternal life. And, on the contrary, that whoever loves his brother, has thereby already passed over from death to life, and is in possession of life eternal, iii. 3—15.

St. John having shortly described the nature of



Christian brotherly love—that it is like to Christ's love, who sacrificed his own life, and that it must consist not in words but in deed and in truth, iii. 16—18, he concludes this part of the epistle with the consoling and encouraging observation, that whoever is conscious of steadfastness in faith, and in the true brotherly love, and in this respect is not condemned by his own conscience, has nothing to fear before the judgment of an omniscient God, but may rely upon God's mercy, and that his prayer will be heard. That, accordingly, every thing depends upon remaining in communion with Christ and keeping his commandments; but that the warrant for the consciousness of communion with the Redeemer, is contained in the possession of the Divine Spirit which he imparts to us, iii. 19—24.

Out of this, the latter point, arises a new exhortation, by no means to believe every spirit; but considering the false phrophesies in the world, to try the spirits whether they be of God (confr. ii. 18—27.) That this is the sure test of the divine and the anti-christian spirit, that the former does acknowledge the humanity, the true manifestation of the Messiah in Christ, the latter doth deny it. That as God and the world are opposed to each other, and mutually exclude each other, the spirit of truth from God, and the spirit of error, which is of the world, do the same. That they, the readers, are of God, and have through him overcome the world: and accordingly that it is so much the more necessary, and so much the more easy to guard against the spirit of error, and remain faithful to the spirit of truth, iv. 1—6

Now, as the spirit of truth which is born of God, specially exhibits itself in Christian brotherly love, (confr. Gosp. St. John xiii. 35.) St John again passes over to exhort his disciples to this love, and forcibly to impress on their minds its necessity, its importance, and its nature. He says that love is of God, nay, that God is love itself, and that love accordingly is an essential test of our possessing the true knowledge of God and being his children. That the love of God to us consists in this, that he sent his only begotten Son into the world, in order that we, who had not loved him before, might through the Son have eternal life. That such love demands love in return, and a firm faith and confession, that Jesus is the Son of God. But that the true love of God, in which the communion with God consists, must necessarily demonstrate itself, and fully manifest itself in the Christian brotherly love. That thus the Holy Spirit of God, being love itself, shews itself forth in Christians. But that where the true love of God and communion with him prevails, there the terror for God and his judgment vanishes. That perfect love drives terror away; that tormenting fear and blissful love are incompatible. That Christian brotherly love also necessarily arises out of the faith in Jesus Christ. For that, since the faithful is born of God, every one of such an origin must, just as the child loves its father and brothers, love his heavenly father, and his brethren at the same time. That genuine brotherly love is founded on a genuine love of God, but that the latter shews itself in the observance of the divine commandments, which are to those who, through faith in

Jesus the Christ, have overcome the world, not grievous, iv. 7—v. 5.

But that this faith is not a faith destitute of foundation; for what the Messiah was to do, that he had done; and as he was to appear, so he did appear. That he did come with the water (baptism,) and the blood (the atonement). That the Holy Spirit of God gives the power and the stamp of truth to these two *factical* testimonies. That thus there are three bearing witness, and that these three testify the same thing. And that this triple testimony for the Son is the testimony of God himself. That, accordingly, whosoever does not believe the Son, does not either believe God, and makes him a liar. Now, the contents of the above mentioned testimony being, that God has given us eternal life in Christ, every one who has the Son can obtain his portion of everlasting life, v. 6—12.

Then St. John passes over to the conclusion of the epistle, v. 13—21. He says, that the object of the epistle is forcibly to impress on the mind of the readers, that only he who sincerely believes in Jesus Christ, (and in this faith purifies and sanctifies himself, and consequently loves the brethren,) has everlasting life, and can be sure of his prayer being heard. That, with regard to the common prayer of Christians, specially intercessional prayer, this is to be observed in praying for sinning brethren to God, that although every unrighteousness and sin is against God's commandment and law, a distinction is to be made betwixt the sin unto death, and the sin not unto death. That the Christian shall pray to God on-

ly for those who have committed no mortal sin, but (that divine holiness and justice allows,) not, praying for those who have sinned unto death. St. John once more having exhibited the contrast betwixt the sinful world which is under the devil's dominion, and the children of God, the faithful, who possess the knowledge of the true God, who being in communion with the Father and the Son, keep themselves pure from sin and the world, and thus are sure of everlasting life: he concludes the epistle with the short exhortation: "Children, keep yourselves from idols."

Thus the total impression is not that of a senile incoherent writing, although it has been so considered by many.<sup>67</sup> The epistle is equally far from making the impression of a polemical writing. It is altogether without any polemical form, quite in the tone of a calm but forcible admonition and exhorta-

<sup>67</sup> Even Joach. Oporinus, in his Commentary: "*Prima Joannis Epistola nodis liberata*," Goetting. 1744, 4to. confutes the erroneous notion of incoherency in the First Epistle. He is fully supported by Heumann in the *Hebdomas Joannea* h. e. *Explicatio septem locorum primæ Joann. Epistolæ*, p. 2. (*Nova Sylloge*, P. II.) The latter has this additional observation on the interpretation of the epistle: *admixtum autem esse summæ hujus epistolæ dulcedini non nihil amari, negari non potest. Ea dico loca, quorum sensum non statim capimus, et quæ etiam sæpius relecta nostram fugere videntur intelligentiam. Hinc tantæ interpretum discordiæ. Nos autem clavem hanc harum obscuritatum esse putamus, ut observetur, realem magis quam verbalem esse Joannis eloquentiam. Quare, eam qui legit, non tam ad ipsa verba, quam ad scopum ejus, ad antecedentia et consequentia, ad rem ipsam, quæ tractatur, intentissimam tenere debet mentis suæ aciem.*

tion, more allusive than explicit, rather calling to remembrance and presupposing, than teaching or explaining any thing new, and, to make use of a modern expression, it is, properly speaking, a *cordial* letter of the apostolic paraclesis. Its grace and cordiality, its depth and simplicity; in spite of this simplicity, so much freshness; in spite of obscurity in particulars, so great perspicuity in the whole; in spite of apparent disorder and abruptness, so much of internal order and connection; in spite of explicitness in the prevailing ideas, so much of slight allusions and touches on truths that have been expressed; and then, above all, this elevated and pure light and love-image of Christianity. All this has, from the earliest ages, had such an enchanting effect on all nobler minds,<sup>68</sup> and made this epistle a favourite book, especially of those who more particularly take up Christianity as a religion of love, a religion of the heart; and who, however much rejoicing in the light and in the knowledge of that which can be known, however zealous for science and *intelligible notions*, still rather receive the gospel by means of the *immediate feeling*,\* who seek no light without warmth;

<sup>68</sup> See the Enchomium on the *γλυκύτης*, the *Suavitas* of the epistle in Carpzov. Epp. Catholic. Septenarius, in the Preface.

\* *Immediate feeling*, a technical term of German psychology, in which three principal or fundamental faculties are established, and, since the time of Kant, ever have been admitted; these are, the cognitive faculty, the feeling, and the will. They are often relatively characterized by opposites, as, for example, the cogn. fac. is, along with the will, *universal*; the feeling *individual*. The cogn. fac. and the will are objective, the feeling sub-

no faith and no knowledge without love and deed, and who endeavour to render the communion with the Redeemer effective in the love to the brethren. If such Christians are to be called Mystics, let them be so called. The pure and simple Mystique\* is as essential and legitimate form of Christianity as the Christian intellectuality and Christian science; and should be carefully distinguished from that impure spirit of mysticism of ancient and modern times, which perverts faith into superstition, the chaste word and expression of divine things into phantastical toy, and the light and life of the intellectual gospel into absurdity, stupidity, and darkness; and which is no less repugnant to true Christianity than every other confusion of what is divine and human. The elevated Christian Mystique this epistle may represent. But it should be observed, that it does this no more than every one of St. Paul's epistles, and that it contains more than will satisfy or soothe the mere Mystic. But this epistle contradicts on every page the impure anti-christian Mysticism, be it gnostical or ascetical, and it calls the same falsehood and darkness.

jective. The cogn. fac. and the feeling are *receptive*, the will *spontaneous*. The cogn. fac. is partly *mediate*, (indirect,) and so is the will; the feeling is altogether *immediate*.

\* Lucke establishes mystique in a good sense, and distinguishes it from mysticism, which always is taken in a bad sense. The Transl. has, for the abstract noun, adopted the French termination in *que*, as it is still retained in a few English words, and thus also a distinction from the epithet *mystic* is obtained.



## CHAPTER VI.

## THE EPISTLE'S MOTIVE AND OBJECT.

If the epistle, as some suppose, were the accompanying or dedicatory epistle, or, as some others maintain, even the second illustrative or practical part of the gospel, there could be no doubt as to its most immediate motive, or its object. But, since the one supposition as well as the other, is extremely improbable, the inquiry into this particular is rendered so much the more difficult, by the epistle's silence respecting it, conformable as that silence is to its whole manner.

When we consider its *encyclical form*, the universal character of its exhortations, as also the absence of *more precise* personal or local relations, we might be led to believe, that the epistle neither had a *particular external* motive, nor any *specific object* whatever. But quite a contrary view has become prevalent in modern times. The epistle, it is maintained, at all events, had a particular external motive, and a corresponding specific object, viz. that of confuting and subduing certain heretics or heresies in St. John's congregations. But the opinions are very much divided as to what kind of heretics the epistle is particularly directed against.<sup>69</sup> Some say that it

<sup>69</sup> Car. Chr. Flatt. Diss. qua variæ de Anti Pseudo-prophetis in prima Joannis Epistola notatis modesto examini subjiciuntur. Tub. 1809, 4to.



is opposed to Jews and Jewish teachers.<sup>70</sup> Others make the epistle opposed to Judaizing Christians, to Ebionites, or even to converted Jews, who had become apostates again.<sup>71</sup> Others again maintain, that St. John is combating the Gnostics.<sup>72</sup> Others speak more precisely, and say that he here writes against the *Doketists* of his time.<sup>73</sup> Some say that Cerinthus and his sect,<sup>74</sup> and some, that the disciples of St. John the Baptist occasioned this polemical epistle, and were its object.<sup>75</sup> And, finally, many are of

<sup>70</sup> Loeffler Dissert. Joan. Epist. I. Gnosticos imprimis impugnari neg. (in Comm. Theol. Vol. I.) Against this, Wunder Diss. Utrum I. Joan. Ep. coetui e Judæis et Judæo-christianis mixto Scripta sit. Witt. 1799.

<sup>71</sup> Semler Paraphr. Ep. Joan. p. 28, and on II. 22. Tittmann de Vestig. Gnostic. p. 179. Schroeckh Churchh. Vol. II. p. 320. Knapp. Script. v. Argum. p. 157, sqq. confr. Tertull. de Præscript. hæ. cap. 33. Lange declares in favour of converted Jews having become apostates, in his Schriften d. Joh. Vol. III. p. 19, sqq., and so does Eichhorn in the Introd. Vol. II. p. 291, sqq.

<sup>72</sup> Michaelis Introd. to the N. T. Vol. II. § 222. Kleuker Joh. Petr. und Paul. als Christologen, p. 63, sqq. and on the Origin and Object of the Apostolic Epistles, p. 519, sq.

<sup>73</sup> Schol. Matthæi (Epp. Cathol.) on IV. 3, p. 130, and on IV. 2, p. 224. cfr. Tertull. de carne Chr. 24. Vitranga, Observatt. Sacræ lib. V. cap. 20. Oporinus Dissert. Joan. Parænesis ad primos Chr. nodis liberata, &c. 1741. J. G. Walch Misc. Sacr. p. 353, sqq. Schmidt's Bibl. fur Kr. und Ex. Vol. I. p. 69, sqq. and Bertholdt and others.

<sup>74</sup> Particularly Vitranga. l. c. Oporinus. Storr Ueber d. Zweck der ev. Gesch. &c. p. 43 and 180, sqq.

<sup>75</sup> Nic. Barkey Bibl. Hagana Class. 3, Fasc. 3, Class. 4, Fasc. 2. Storr, Keil and others.

opinion that the epistle is directed against several classes of heretics at once.<sup>76</sup>

Now, if the question is put *universally*: whether the polemic against such heretics was the *most immediate motive* and *principal object* of the epistle: carefully, and without prejudice, considering the whole manner and form of this missive letter, we must altogether answer that question, so put, in the negative. In the contrary case, St. John would not only have commenced with the polemic against the heretics, but also continued it in such a manner, that on account of the *precise* description and confutation of heresies, which, in this case, would have been indispensable, the didactic parænesis would completely have receded into the background. But we find exactly the contrary, unless we are determined, as some have done, to force a polemical colouring and tendency upon the most indifferent expressions and sentences.

First, after having spoken of many other subjects—of the certainty of the apostolical testimonies concerning Christ, the Logos of life—of the unconditional and undivided communion of Christians with the pure divine light—and, first, after having exhorted to progressive sanctification, genuine brotherly love, and renouncing the world, the Apostle, ii. 18, sqq., mentions the antichristian heresies of the age, and this, indeed, in such a context, as to make it apparent that he only occasionally, and in passing,

<sup>76</sup> Tertull. de Præscr. 33. Vitrिंगa, Oporinus, Michaelis, Storr, Flatt and others.

takes notice of these. But, in ii. 21, he explicitly assures his readers, that he has not spoken of the antichristian heresies, because he already considered them as a prey to the seducers, but only in order to exhort them to keep firmly the acknowledged truth of the gospel. Nay more, having shortly stated the principal error of the heretics, with its necessary consequences, he cuts short the discussion on that subject, with the declaration that, in this respect, he confidently leaves them to the protecting Spirit of God, wherewith they are anointed, which will lead them into all truth, and that, entertaining this confidence, he needs not to instruct them more at length respecting that matter, ii. 26, 27. It is true that St. John returns to the heretics again, iv. 1, sqq., but, at the same time, not for the purpose of confuting them, but rather in order to warn his readers against them, and to exhort them anew to watchfulness in the danger; to try the spirits, and to preserve that filial relation to God which already is acquired; and, in iv. 7, he passes over to a quite different subject. In v. 6, sqq. too, the polemical tendency against antichristianism is so slight that it scarcely is observable. Only, in order to shew that the faith in Jesus the Christ which overcomes the world, is not at all without foundation, he draws the attention to the triple testimony in its favour, and shews how foolish the world is in believing the testimony of man, rejecting that of God.

Since then, what is polemical in the epistle is, in proportion to the purely parænetic and didactic, nearly as one to five, and the polemic, without any

polemical form, accompanies the apostolic paraclesis only in a few passages, and indeed with a light step, and since St. John also, in the conclusion, expressly tells his readers, v. 13, (confr. i. 4,) that he has written to them for no other purpose than strengthening them anew in the faith in Jesus the Christ, the Apostle has, I think, done every thing possible to guard against the opinion: that the mischief done by heretics, and their confutation, was the epistle's *nearest motive* and *principal object*.

But, manifest as it is, that not polemics, but rather the simple apostolic paraclesis<sup>77</sup> is the *nearest* motive and *chief* object of it, we still are far from altogether excluding polemics from the occasion and object of the epistle. That it has a certain polemical tendency, is as undeniable, as that this tendency is very *subordinate* and only *indirect*, and subservient to another and a higher object. Nor is it at all improbable that the antichristian heresies in the congregations of the Apostle's age, indirectly may have furnished the occasion for our epistle. But this clearly is the simple state of the whole case: that St. John, in respect of the pastoral duty resting on him, to advance, in every possible manner, the readers committed to his charge in the knowledge of Jesus's doctrine, and in Christian life, as well as also to preserve them against all manner of error—found himself

<sup>77</sup> Respecting the object of the epistle, this is the concise and correct view of Heumann: Parænesin esse ad fideles in communione cum patre ac præsertim cum filio constanter retinendos tendentem.

pressingly called upon, by the more or less defective and vacillating state of his congregations, (they being in many ways oppressed by an unchristian world, and by the agitation of antichristian heretics, more and more troubled and endangered), to address to them a circular, and thus also in writing, (as he in all likelihood had previously done by word of mouth,) exhort them to constancy and firmness in faith, draw their attention to their chief defects in Christianity, but specially impress on their minds the commandment of sanctification and brotherly-love, and thus to preserve them from the seductions of Antichrist. Such seems to have been the most immediate occasion for writing the epistle.<sup>78</sup> It is possible that the gospel may owe its origin to a similar motive, and that it, too, had a corresponding object, xx. 30, 31, so that St. John made the historical instruction of the gospel precede, and the epistolar paraclesis follow immediately after it.

Thus the manner and form of the epistle, its catholic character, and the proportion of what is parænetical to what is polemical in it, would most simply and suitably be explained.

But now the question arises : To what refers the *indirect* polemical tendency of the epistle ; and of

<sup>78</sup> Luther has expressed himself in a similar manner : Scholia et Sermones in primam Joannis Epistolam, &c. ed. Paul. Jacob. Bruns Lubecæ, 1797, in the preface p. 3 and 4. Occasio autem epistolæ scribendæ fuit hæc, quod tempore S. Joannis hæretici quidam falsa doctrina turbaverant ecclesias, tum singularis inter Christianos erat pigritia. Joannes igitur et didacticus est et adhortatorius.

what description were those antichrists and seducers against whom the apostle's paraclesis was directed?

The source of all antichristian disorder is, according to St. John, the world, the κόσμος. The Apostle generally describes antichristianity as the denial of the Messiah dignity of Jesus. But by κόσμος, he means the sum total of all (not *from nature* or *originally* necessary, but from moral liberty arisen) ungodly habits and modes of thought and mind, which are under the sway of the Prince of this world, the Devil—which are estranged from that truth and life which is of God—and which, of consequence, deny the Messiah dignity of Jesus, and the manifestation of the Son of God, (iv. 5, and other passages.) Historically considered, at the time of St. John this κόσμος, generally speaking, consisted in antichristian Judaism and paganism. Since, according to St. John, Christianity and the world (taken in this sense) are incompatible, and continue in perpetual enmity to each other, so that the victory of the one necessarily is the other's destruction; according to him, too, the chief problem of the Christian life therefore is, by faith and love of Christ to overcome the antichristian world. But when we now consider, that the more the gospel and the community of Christian brethren, spread and established themselves in the world, the more was the infidel κόσμος of Jews and Heathens excited to hostility against them, and employed all means in its power: violence and stratagem, seduction and deception, in order to impede and destroy the Christian faith: we can find nothing more natural than that St. John most immediately and particularly



directed his paraclesis to the children of God, in order to warn them against the world, and against every intermeddling with it, that might impede the true internal victory over the world, as well as also against every half measure and division of interests between God and the world, i. 5, sqq.—in order to encourage them to fight against its pleasures and arts, its violence and seduction ; and, finally, in order to exhort them to firmness and constancy in the truth of Christ, confr. iii. 12, iv. 3—6, v. 4—6, sqq. and 19—21. Thus it is also explained how the apostle, with reference to the heathen κόσμος, expressly warns against idols, v. 21 ; and how again many, founding their opinion on v. 6, sqq. ii. 22, 23, not without a certain degree of verisimilitude, have been led to say, that the epistle is directed against infidel Jews.

But although the exhortation to renounce and fight against the antichristian κόσμος, generally speaking, is to be considered as the main polemical idea of the epistle, still its indirect polemical tendency must not be confined to that alone. The history of the age of St. John, as well as also explicit passages in the epistle, ii. 18, sqq., lead to the conjecture that St. John in his epistle alluded to more special antichristian errors and seductions of that age, which indeed were to be found within the boundaries of the Christian community.

During a considerable time past, infidel and refractory Judaism and paganism, had no longer been the only, or the most dangerous foes of Christianity. Already in the age of the Apostle Paul, there had,



within the boundaries of the Christian community, from the unavoidable conjunction and amalgamation of what was old and what was new, of Christian and not Christian, of partly Jewish partly heathen, of religious and philosophical elements, arisen a much more suspicious and dangerous antichristianity, (the pseudologia, pseudadelphia, pseudodidaskalia, the pseudoapostolé or pseudoprophetia, as they were called) which Paul, this most undaunted Apostle, by all possible means had fought against, but in vain attempted to extirpate from the Christian congregations. Indeed, he thus far succeeded in vanquishing the first manifestation of the pseudoprophetia—of judaizing pseudology which stickled for the law of Moses—that his doctrine respecting justification by faith, and not by the works of the law : respecting the liberty of God's children, &c., from his time downwards, obtained and preserved universal authority among Christians. However, not only did the judaizing pseudodidaskaly, although deprived of its power, subsist after the Apostle's death ; but new, and partly more dangerous species of pseudophrophets continued to arise in the congregations. Of this description more particularly was that pseudology, the origin and first movements of which St. Paul was acquainted with, which he attacked, whose growth and ever more threatening danger he foretold, and which he characterised as a *Ψευδώνυμος γνῶσις, as φιλοσοφία καὶ κενὴ ἀπάτη κατὰ παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστὸν*, cfr. 1 Tim. vi. 20, Col. ii. 8, 18, 19. This theosophical, not to say gnostical pseudoprophetia, which derived its origin from the con-

fused oriental theosophy of the age, (a more or less idealistic dualism and mysticism,) and in its eclectic and partly pantheistical tendency, pretended to unite in itself all existing forms of religion,\* and to embody and assimilate with itself Christianity as well as judaism—was the system, which at the time when the writings of St. John were composed, everywhere, more and more, but particularly in Asia Minor, spread and developed itself, brought confusion into the Christian religion, and more and more deprived it (*συλαγωγῶν*, Col. ii. 8,) of its peculiar power, perspicuity, and essential character. Originally confused in itself, and threatening, and seducing only from a distance, it now had nestled in the midst of Christendom, more distinctly unfolded its purposes, gradually received a more plausible, seductive, and individual form, but particularly, in order more easily to draw within its sphere, and more speedily to amalgamate with its own theosophical views, refractory Christianity, whose very essence resisted it, it had commenced to unrealize the real, the historical and posi-

\* As illustrative of what the author here has said, Apollonius of Tyana may be referred to. His doctrine and opinions are preserved in his Life by Philostratus. Apollonius was a Pythagorean, an Eclectic, an Indian theosophist, an admirer of all religions and all superstitions, unless Philostratus has greatly wronged him. It is commonly believed that he was born in the same year as Christ, and as his life extended to the fourth quarter of the first century; as he travelled much, and often taught and spoke in public, and certainly made some sensation; it seems highly probable that some of the early Christians might have come in contact with him, or his disciples.—*Translat.*

tive basis of the Christian faith, and to extenuate into a mere illusion the history and the person of Jesus.

It is a matter of no moment whether, according to 1 Tim. vi. 20, and Col. ii. 8, we call these heresies gnosticism; or, adopting the language of the Ignatian epistles,<sup>79</sup> the doketism of the apostolic age. But all those, who are acquainted with the age of St. John,<sup>80</sup> must admit that in it such a doketism, such a *ψευδώνυμος γνῶσις* really existed. That Cerinthus, a contemporary of St. John, although a converted Jew, still was addicted to this gnostical tendency, is as certain as that his theosophy was confused and incoherent. But for that very reason it entirely belongs to St. John's age, as a period in which the commencements of the gnostic systems first shew themselves. Whatever there may be, or not be, of truth in the history<sup>81</sup> of the harsh usage with which Cerinthus met from St. John in the bath at Ephesus, it at all events is not improbable that St. John, in the circle of his congregations, really had to contend with such and similar heretics and heresies.

Inasmuch as our epistle belongs to that age, when this doketic or gnostic *ψεῦδος* was gradually becoming more dangerous, and, specially in Asia Minor,

<sup>79</sup> Ad Smyrn. II. 10, cfr. 12, ad Trall. 10, cfr. ad Eph. 7, ad Magn. 11.

<sup>80</sup> The period from the death of the Apostle Paul to the close of the first century.

<sup>81</sup> Irenæus, III. 3, cfr. Euseb. Churchh. III. 28, cfr. IV. 14. See also Wegscheider's Introd. to the Gospel of St. John, p. 51, sqq.

spread itself more and more, it thus far may be conjectured that St. John may have noticed it. Against such a conjecture it is no objection, that this  $\psi\epsilon\tilde{\upsilon}\delta\delta\omicron\varsigma$  is not directly, and in detail, either speculatively or dialectically, confuted in the epistle. In general, the written polemic of the Apostles, for the most part, was only indirect, and never scientific and artificial. The Epistle to the Romans is the only one which in some degree makes here an exception. But ordinarily, when the Apostles, in their epistles have to contend with adversaries, what is polemical is subordinate to what is apologetical, and it is confined to a simple statement of the error with which the truth is contrasted in a manner equally plain.<sup>82</sup> It is possible, nay probable, that St. John already had opposed his gospel as the declaration of truth and certainty respecting the history of Jesus, to the doketic pseudology and skepsis; and that he now, in his epistle, referring to it, i. 1, sqq., made the practical and parænetical elenchus follow.

But whether our epistle really is directed against the doketists of his age—whether only against them, and not perhaps also against some other errors of the time, are points which the respective passages in the epistle itself must decide.

What he has, in i. 1—3, generally said respecting the credibility and reality of the history of Jesus, as transmitted by himself and other eye-witnesses, is, if

<sup>82</sup> See the Rules which St. Paul communicates to Timothy concerning true Apostolical polemic, 2 Timoth iii. 14, 23, 26. [Here 2 Tim. iii. is a misprint for 2 Tim. ii.—*Transl.*]

any thing is, directed against the doketic skepsis of the truth of Christ's human manifestation and history. Certain passages in the gospel, such as xix. 35, and some others, seem to have a similar tendency.

In chapter ii. 18—22, the heretics are, for the first time, more distinctly delineated. But how? It is extremely difficult to determine the historical bearing of this passage.

Some have believed that St. John was here speaking of *converted Jews*, who had publicly *renounced* Christianity, and denied that Jesus was the Messiah. It is true that, in ii. 19, a secession of the heretics from the Christian community is mentioned. But the word ἐξῆλθον seems rather to denote an internal than an external act. And where is it indicated that the seceders had been Jews before they became Christians? The seceders undoubtedly were Christians, whose faith had been shipwrecked. Certainly they were not, as some suppose, infidel Jews; how could the author, in that case, have said ἐξῆλθον and μεμενήμεναι μεθ' ἡμῶν? But if the heretics were neither infidel Jews, nor converted Jews who had publicly renounced Christianity, but rather, as it seems, anti-christians, who still externally kept up their connection with the Christian community, then it is manifest that the formula ii. 22, ἀρν., ὅτι Ἰ. οὐκ ἔστιν ὁ Χ. necessarily must be taken in a more indirect and complicated sense.

Some indeed suppose that St. John here meant the Ebionites of his time; and there is much that apparently supports this opinion. For although the fundamental error of the Judæo-Christian ψευδοδός, most immediately had reference to the law, there gradual-

ly arose out of it, (perhaps as early as the age of St. John,) the erroneous notion of the latter Ebionites, that Jesus had only been a distinguished prophet and restorer of the law. Now, inasmuch as Ebionitism reduced the Messiahship of Jesus to a mere Prophetship, and only recognized Christ according to the flesh, but not the higher dignity of Jesus, as the Son of God in an eminent sense of the word: to St. John, who taught the doctrine of the Logos, it might, indeed, appear that the true Messiahship of Jesus was really denied by the narrow-minded Judæo-Christians. If we farther observe, that monotheism more rigid than elevated, and only, strictly antipolytheistical, partly was the cause of the lower notions which these Judæo-Christians entertained respecting Christ's person—that they accordingly being sticklers for the absolute monarchy of Jehovah, could not lift their minds up to St. John's Son of God, the Logos in Christ—the opinion, that St. John here, by the antithetical formula ii. 23, *πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει*, means the Judæo-Christian *ψευδός*—gains much in point of probability.

Neither is it in itself improbable, that St. John, in this case, would at once contend against two distinct classes of antichristian errors prevailing in his time, *i. e.* Doketism as in i. 1, sqq., and Ebionitism, as in ii. 18, sqq. Ignatius does the same in his Epistles,<sup>83</sup> warning Christians with equal zeal against

<sup>83</sup> Ad Magn. 3, 10. In the latter place, we find these words : *ἀποπόν ἐστιν, Χριστὸν Ἰησοῦν καλεῖν καὶ Ἰουδαΐζειν*, according to which, our passage ii. 22, might well be explained in conformity with this view.



Judaism and Doketism, and frequently in the same epistles. It is true, that the chief conflict against Judaism, particularly in the congregations of Asia Minor, had long ceased. The error, however, subsisted, although not with such vigour as in the age of the Apostle Paul. And if Ignatius found it still necessary to contend against judaical errors in his congregations, it may be presumed that St. John's polemic too, had to fight against this kind of  $\psi\epsilon\tilde{\upsilon}\delta\omicron\varsigma$ .

At the same time, it is extremely surprising that St. John delineates the Judæo-Christian error, exactly thus, and in no other manner, and that he does not, either here or anywhere else in the epistle, bring out more prominently, and confute the main point of what subsequently was called Ebionitism : the  $\xi\tilde{\eta}\nu$   $\kappa\alpha\tau\grave{\alpha}$   $\nu\acute{o}\mu\omicron\nu$   $\text{'Ιουδαϊκόν}$  or  $\text{'Ιουδαϊσμοῦ}$ , as St. Ignatius describes it. But zeal for the law was, and continually remained, the fundamental character of the Ebionitic heresy, and to that St. Ignatius, in his polemic,\* exclusively confines himself. But St. John not only never alludes, as we said before, to this fundamental error of the Ebionites, but in some places, as it seems, he contends against the diametrically opposite error, of Antinomian libertinism, see iii. 4, cfr. v. 17. And when we further observe, that St. John could scarcely say of the Judaists of his time :  $\kappa\alpha\iota$   $\nu\tilde{\upsilon}\nu$   $\acute{\alpha}\nu\tau\acute{\iota}\chi\rho\iota\sigma\tau\omicron\iota$   $\pi\omicron\lambda\lambda\omicron\iota$   $\gamma\epsilon\gamma\acute{o}\nu\alpha\sigma\iota\nu$  ii. 18, (because at the time St. John wrote, neither the antichristian Judæo-Christianity first arose, nor did it then first become frequent and dangerous : it would seem that we must no more

\* *i. e.* against the Ebionites ; for we have seen above that St. Ignatius also contended against the Doketists.—*Transl.*



think of connecting the Judæo-Christian  $\psi\epsilon\tilde{\upsilon}\delta\omicron\varsigma$  with our passage, or at least that we must consider that connection as extremely problematic, and search for some other explanation.

It is, as we above observed, not at all in itself unreasonable to suppose a manifold, or, according to the plan of the Ignatian epistles, at least a double polemical tendency in our epistle. But quite another thing it is to exhibit this multiple or double polemical tendency in the epistle, as there actually existing. It is true that polemical allusions are here found dispersed in several places. But from that it does not follow that each is a new and particular one different from the others. By mutually comparing the polemical passages, and more carefully considering the whole mode and manner of the epistle in general, we will discover more and more distinctly, that besides the above-mentioned polemical passages of a universal character against the  $\kappa\acute{o}\sigma\mu\omicron\varsigma$ , those of a more special description, sometimes less sometimes more definitely, allude to only *one* principal kind of antichristian error, in such a manner, that the one passage has reference to the other, and the one illustrates and determines the meaning of the other.

The passage before us, is indeed the first in which the antichristians are more specifically characterized. But the delineation of this kind of  $\psi\epsilon\tilde{\upsilon}\delta\omicron\varsigma$  in ii. 22, is much too general and vague to afford a distinct historical conception of the antichrists of St. John. But by comparing this passage to the other polemical allusions of the epistle, (and without here consi-

dering iii. 4, a passage which, at the first view animadvert upon something quite different), it is rendered manifest that the error which St. John ii. 22, in general, calls the denial of the Messiahship of Jesus, and the separation of the Son of God from the Father; according to the indirect delineation of chap. i. 1—3, as well as the more direct and precise of iv. 1—3, is no other than the doketism of the age, which abolished and denied the real and human manifestation of Christ.

As to the passage iv. 1, sqq., and its harmony with ii. 18, sqq., and more particularly with ii. 22, we have the following to observe :

As, according to iv. 2, the Christian Πνεῦμα acknowledges Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, so the antichristian pseudoprophetia, according to iv. 3, consists in not acknowledging τὸν Ἰησοῦν [Χριστὸν ἐν σαρκὶ ἐληλυθότα.] What kind of denial of Christ is here indicated?

For answering this question it is, in the first place, indifferent whether the words in brackets, in verse 3, are spurious or not. In every case they must, even if they are spurious, be added from the more complete affirmative formula, in order to render the more abridged, and, of itself, unintelligible negative formula complete and intelligible. But here everything depends on the sense of the words Ἰ. Χ. ἐν σαρκὶ ἐληλυθότα.

According to Eichhorn, this formula is altogether equivalent with the more abridged, ὅτι Ἰησοῦς ἔστιν ὁ Χριστός, and he thinks it contains no more than this proposition: Jesus, who had a frail and perishable

human body, is the Messiah. Others maintain that ἐν σαρκὶ ἔρχεσθαι expresses no more than εἰς κόσμον ἔρχεσθαι, or simply φανερωθῆναι, or ἀποσταλθῆναι εἰς τὸν κόσμον in this case the formula of St. John would express no more than: acknowledging or not acknowledging that the Messiah has appeared on earth.

But neither of these explanations, however plausible they may appear, and however much a certain simplicity may recommend them, will stand the test of a more careful examination. With regard to Eichhorn's interpretation, we will, in the first place, observe, that, in general, it is true, that a formula occurring only once in a work, must be interpreted conformably with a cognate formula which occurs more frequently. But it is equally true, that, unless particular circumstances are against it, the more explicit formula, more especially if it has a particular emphasis or accent, contains the hermeneutic standard for the abridged cognate formula. Now, since the formula, iv. 2, 3, not only is the more explicit, but also, on account of the words ἐν σαρκὶ ἐληλ., the more definite, and the one which has the more emphatic accent, it is clear that its synonymity with the more frequent, but more abridged Ἰησ. ὁ Χρ. cannot be insisted on to that extent, that the former should contain no more than the latter. In itself it is improbable that the formula ἀρν. ὅτι Ἰ. οὐκ ἐστὶν ὁ Χρ. ii. 22, being used of heretics whose Christian faith, somehow or other, had suffered shipwreck, is to be understood only of the infidelity of externally and publicly declared antichristians. But when Eichhorn says, that the formula, iv. 2, 3, only more distinctly states why

these antichrists had seceded, and denied the Messiahship of Jesus, viz. because his frail and perishable human body had offended them; then that is founded on a double error. For, in the first place, as to the construction of the proposition, if Eichhorn were in the right, it should not be : ὁμολ. Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα, but rather thus ὁμολ. Ἰησοῦ νέν σαρκὶ ἐληλυθότα, Χριστὸν. The emphasis would, in that case, exclusively fall upon Χριστὸν.\* But, as it is, it entirely falls on ἐν σαρκὶ ἐληλυθότα. And, in the second place, it is not *right* here to take σὰρξ for the frail and perishable human body of Christ. As often as St. John speaks of the σὰρξ of Jesus, specially in contexts like the present, he means by it the human personality of Christ in general, and, more particularly, as the condition of his real manifestation on earth. To mention only one passage amongst many, we refer to the gospel, i. 14. He who would translate the formula ὁ λόγος σὰρξ ἐγένετο thus : “ the λόγος appeared in the form of *frail* man,” he would not only, in general, greatly injure St. John’s theological system, but also greatly offend against the context of the passage itself.†

\* This the Translator cannot see : The construction being, as Eichhorn has stated, the main emphasis on the word Χριστὸν, which it certainly requires, is quite compatible with the present collocation.

† How? This again the Translator cannot see. It is admitted by Dr. Lucke himself, that the gospel may partly have been directed against the Doketists. It seems that it was *in concessis* betwixt the apostolical, orthodox, and the heretical, doketist parties, that Christ was the λόγος indeed; but as to

The other interpretation, according to which ἐν σαρκὶ ἔρχ. is considered as equivalent to εἰς τὸν κόσμον ἔρχεσθαι, or ἀποσταλθῆναι φανερωθῆναι, is even less satisfactory? For, inasmuch as St. John elsewhere makes use of every one of these modes of speech, why does he employ none of them here? Why should he, in such an obscure and abstruse manner, express what, according to this interpretation, would be the simplest idea imaginable, when he had it in his power to express it much more clearly by ordinary modes of speech? But, in every case, St. John would, if this had been his meaning, not have written: ὁμολ. Ἰησ. Χριστὸν ἐν σαρκὶ ἐληλυθότα, but rather, according to the analogy of i. 2. ἡ ζωὴ ἐφανερώθη,

the material manifestation of the Logos, they differed. This being insisted on by St. John, and denied by the Doketists. Why did they deny it? because a frail and perishable human body, with all its natural requirements, offended them, as not compatible with divinity: and, in addition to this, they were antimaterialists and idealists. St. John wished to indicate, as strongly as possible, how futile he considered that objection, and, as assertorically as he had put Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν, v. 2, as strongly does he now put ὁ λόγος σὰρξ ἐγένετο. Surely he here puts σὰρξ in its most material and perishable sense; for, in that sense, it has the greatest antidoketic force; nay, he leaves no doubt about the sense in which he takes it, for he adds, καὶ ἐσκήνωσεν ἐν ἡμῖν. The remainder of v. 14 certainly does not most immediately refer to the σὰρξ, but to the Λόγος πρὸς τὸν Θεόν, for St. John here more strongly enforces the seeming paradox or mystery of the *only begotten* Logos, full of grace and truth, (being identical with the λόγος πρὸς τὸν Θεόν) having become σὰρξ. The lower the sense we here assign to σὰρξ, the greater antithetic force it has.

and of the Gosp. i. 14, ὁ λόγος σὰρξ ἐγένετο, thus: ὁμολ. Χριστὸν ἐν σαρκὶ ἐληλυθότα [Ἰησοῦν.]

Now, if it is admitted—and it is undeniable—that ἐν σαρκὶ ἐληλ., indicates a main point in the Christian and antichristian confession of faith; and that this formula is to be interpreted according to the analogy of Gosp. i. 14; the sense of the passage can be no other than this: Every one who confesses that Jesus Christ, (of which word the historical sense is *the manifested Messiah*) has appeared amongst us in the flesh, *i. e.* in a truly human personality; as a real man; σὰρξ γεγόμενος)—is of God; whosoever does not confess this, but denies it, is not of God, and an antichrist. If this is the sense of the formula, the abridgment of the negative which we find in the *varia lectio*, is partly explained by this, that JESUS, as a noun proper of Christ's human person, emphatically understood, even contains in itself the ἐν σαρκὶ ἐληλ. And, on the other hand, this abridgment distinctly indicates that in the affirmative formula, the main accent rests on the ἐν σαρκὶ ἐληλυθότα.\*

An attentive consideration and comparison of Gosp. St. John i. 14—18; vi. 31—38, 51. Heb. ii. 9—18, will distinctly shew, that in the Christian's confession of Christ, ἐν σαρκὶ ἐληλυθ., is contained an essential point, which considerably affects the basis of the Christian faith, and which was entirely recognized as such by the Apostles: and the same passages also shew what that point is. For if Christ has

\* The Translator should have thought the reverse a justifiable inference.



not truly been a man, and our brother, the Messiah remains a mere toy of the imagination, and a phantom; thus the redemption by him is only ideal and imaginary; it has no reality or existence within the sphere of humanity, and man cannot appropriate it to himself as his own. It therefore clearly follows, that whosoever denies the ἐν σαρκὶ ἐληλ. of Christ, is an antichrist; he abolishes the essence of the Christian faith, and annihilates it. When, however, this error presupposes a certain external recognition of Christ, it is clear that we exactly have the case of the doctetic pseudologists of the age of St. John, and that these, of all the pseudoprophets of that age, are here particularly alluded to by the Apostle.

The Ignatian epistles are not at all so remote from the age of St. John, that they may not, by their affinity to our epistle in several passages, afford valuable philological and historical illustrations towards its explanation.

It is manifest and universally acknowledged, that St. Ignatius contends against the Doketists of his time. Thus, in warning against the heretics, he says in the epistle to the Smyrnæans, chap. ii. καὶ ἀληθῶς ἑπαθεν (ὁ κύριος—whom before in chap. i. he has mentioned as γεγεννημένον ἀληθῶς ἐκ παρθένου) ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν, οὐχ' ὥσπερ ἄπιστοί τινες λέγουσι, τὸ ΔΟΚΕΪΝ αὐτὸν πεπονθέναι, &c. Chap. iii. he observes: Ἐγὼ γάρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ (ὄντα) οἶδα· and then he relates how Christ, after his resurrection, said to Peter and his companions, λάβετε, ψηλαφήσατέ με, (1 John i. 1,) καὶ ἴδετε ὅτι οὐκ εἰμι δαιμόνιον ἀσώματον, —and then he mentions how he did eat with his dis-



ciples ὡς σαρκικὸς, &c. In the conclusion of chap. iv., this martyr says of himself, that he suffers all things willingly for Christ's sake, αὐτῷ με ἐνδυναμοῦντος τοῦ τελείου ἀνθρώπου γενομένου, ὃν τινες ἀγνοοῦντες ἀρνοῦνται, &c. It is not at all doubtful, that by these deniers, he means the doketists. Still more precisely, and almost after the manner of St. John, he alludes to them in chapter v. exclaiming: τί γάρ με ὀφελεῖ τις, εἰ ἐμὲ ἐπαινεῖ, τὸν δὲ κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον. In the Epistle to the Ephesians, chap. vii., he calls Christ the true Physician for body and soul, γεννητὸν καὶ ἀγέννητον ἐν σαρκὶ γενόμενον, (which last expression quite corresponds with St. John's ἐν σαρκὶ ἐληλυθότα.) Equally antidoketic is a passage, almost resembling an orthodox creed, in the Epistle to the Trallians, chap. ix., where it is said of Christ, that he is ἀληθῶς, (and in a similar passage in the Epistle to the Magnesians, chap. xi. he adds to that βεβαίως,) born, persecuted, crucified, dead, &c.

The resemblance between these passages and the polemical allusions in 1 John i. 1—3, iv. 1, sqq., is so manifest, that it must be admitted, that the more distinct and definite polemic of St. Ignatius, in a considerable degree confirms the supposed antidoketic tendency in the Epistle of St. John.

Now, if it is required that we should demonstrate also in ii. 22, 23, that antidoketism which is manifest in i. 1—3, and iv. 1—3, then that no doubt is very difficult, but by no means impossible.

If we compare the formula ii. 22, ὁ ἀρνούμενος, ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός, with the abridged formula of

doketism iv. 3. *πάν πν. ὁ μὴ ὁμολογεῖ τὸν Ἰησοῦν*, &c., and this latter again with the more complete anti-doketic formula iv. 2; and if we bear in mind that doketism, even by denying the true humanity of Christ, annihilated the complete real Messiahship of Jesus: we only need to understand the indefinite *ἀρνούμενον* ii. 22, in a doketic sense, as Ignatius has done in the Epist. to the Smyrnæans, (v. *in princ.*) and the harmony betwixt the two principal polemical passages of our epistle, ii. 22, and iv. 3, will be manifest. More difficult it is to demonstrate the anti-doketic force of ii. 23. However, this difficulty too, vanishes, when the following is observed and duly considered. *In the first place*, we must not forget, that the expression *υἱὸς τῷ Θεῷ* in St. John, as well as in St. Paul, and elsewhere in the New Testament, does not merely denote the *Λόγος* in the most restricted sense, but the Messiahnic person and manifestation of the Lord altogether, and clearly is equivalent to *ὁ λόγος σὰρξ γενόμενος*, Gosp. i. 14. Now, if such is the case, the identification of the formula ii. 23: *πᾶς ὁ ἀρνούμενος τὸν υἱόν*, and *ὁ ὁμολογῶν τὸν υἱόν*, with the more complete formula, iv. 2, 3. *Ὁμολ. and μὴ ὁμολ. Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα*, is not at all difficult. But when, *in the second place*, St. John says, that whosoever does not acknowledge the Son (in the sense here indicated) has not the Father, and the converse; or, in others words, that the acknowledgment of the Son essentially conditions the genuine acknowledgment of the Father; is it not likely that these words indicate as much as this: that the doketists, even because they boasted of a purer, a more speculative

knowledge of the divine being, and would not, otherwise than in mere appearance, amalgamate and unite the divine, in its manifestation, with the *σάξ* of the impure—denied and annihilated the *real* humanity and manifestation of their ideal Messiah? This is rendered very probable by considering the theosophy of the latter Gnostics and Docketists; if we admit that from them, in spite of all differences, an inference may be made to the Docketists of St. John, from whom they derived their origin. One passage, which, indeed, is to be found in the *interpolated* Ignatian epistles, seems, in some degree, to justify this opinion. We find, in the epistle to the Trallians, chap. vi., where the author undoubtedly is speaking of the Docketists: Τὸν μὲν γὰρ Χριστὸν ἀλλοτριῶσιν τοῦ πατρὸς.

One passage (iii. 4,) is still remaining, in which, likewise, a special polemical point seems to be contained. But what is that point?

The error to which St. John here alludes, clearly refers to the *νόμος*, the revealed law of God. If we are not mistaken, the error consisted in this, that some, perhaps ultra-Pauline Christians, so grossly misinterpreted St. Paul's doctrine concerning the law, that they, being impure of heart and destitute of an internal spiritual discipline, perverted the Christian liberty into an antichristian libertinism, confounded ethical distinctions *τὰ διαφέροντα*, and decided what was sin or not, what was permitted or not permitted, not according to the positive revealed law of God, but rather according to an indefinite Christian feeling and their own pleasure. Thus, the notion of

*ἀμαρτία* became a mere plaything, and sin lost its point, its immediate reference to the divine penal law. It is, of itself, manifest, that such a confusion was opposed to the judicial earnestness (*κρίσις*), the moral chasity of the gospel, and the essential object of the redemption by Christ, and that it most wickedly confounded and mingled together again, what Christianity, according to St. John, had so distinctly separated, viz. light and darkness, God and the world.

To guard against this antichristian error seems to be one of the main problems of our epistle. St. John repeatedly returns to it, warning his readers against it, and exhorting them to the contrary, *i. e.* to the moral *κρίσις* betwixt light and darkness, God and the world, Christ and the devil, i. 5, sqq., ii. 15, iii. 5, sqq. The Catholic epistles in general, particularly contend against this abuse of the Christian liberty, cfr. 2 Pet. ii. 1, sqq., 19, sqq., Jud. iv. 8, 12, sqq.

It is certain that this error was more prevailing among converted heathens than among converted Jews. It clearly belongs to the antijudaic heresies, and is one of the overstrainings of St. Paul's principles, which arose in the age of the Catholic epistles. Now, if we propose the question, whether this error was, in the congregation of St. John, connected with doketism, or existed as different and isolated from it, the reply will be very difficult, and a complete decision of this matter almost impossible, because the polemical bearing of the passage iii. 4, however special it may be, is much too indefinite and incompletely brought out.

In itself, it is not improbable that this error may, specially in congregations founded by St. Paul, which was the case with those of St. John, have existed as isolated, as it also, indeed very indistinctly, but at the same time forcibly portrayed, seems to occur as isolated, in the 2d Epistle of St. Peter, and in the Epistle of St. Jude. Neither does St. John *directly* indicate any connection betwixt doketism, which he contends against, and this antinomian indifferentism. Moreover, in the general case, speculative doketism leaned rather to strictness in ethics, and to Enkratia, indifferentism and libertinism. The more finished systems of the later Gnostics commonly include rigid ethics and ascetics, but which, being in no relation to the positive moral law, and destitute of moral liberty, are purely *physical*. On the other hand, we find among the later doketists, a great number of those, who from doketic principles in ethics, were addicted to the most unbridled antinomianism and anomism. We will only mention Karpokrates and his sect. Far be it from us, from these latter, to make any bold inference as to the doketists of the time of St. John. But since doketism, although some Jewish theosophists were addicted to it, in its nature was rather anti-judaic than judaical<sup>84</sup>—since it was essentially opposed to the realistic character of Judaism, and altogether had an antipositive tendency: it may

<sup>84</sup> The history of Gnosticism in the second century teaches this most explicitly. The later Gnostic systems are all antinomian; nay, those who formerly had not been hostile to Judaism, became the more antijudaic and antinomian, the further they advanced in doketism. We need only mention the Basilidians.

easily, on account of such qualities, early have leagued itself with ultra-Pauline antinomianism of the age, which recognized ἀμαρτία in deed, but not as ἀνομία. Among those Gnostics, who were not Christians, the idealistic theosophists of the earlier ages, the *Simonians* for example, there existed, according to Clem. Alex., a party called Entychites, who, while the others were strict ascetics, lived παρὰ νόμους or ἀδιαφύρους. Nay, Irenæus maintains this of the native sect of the Simonians.<sup>85</sup> If the *interpolated* Ignatian epistles could at all be relied upon as a source for the heresiology of the age of St. John, we might, from the Epistle to the Trallians, [chap. vi.] infer, that as there doketism and antinomianism appear united, thus also, in the congregations of St. John, the doketism of heretical teachers may have been associated with antinomian opinions. For the following passage which we find there, undoubtedly refers to the doketists : καὶ οὐ νόμον συστήσουσιν, ἀλλ' ἵνα ἀνομίαν καταργείλωσιν, which in the context can have no other meaning than this : They do not establish the (Mosaic) law, (they reject it not in the same sense as St. Paul rejected it,) but in order to preach lawlessness.<sup>86</sup>

But, be this as it may, the antinomian error to which our passage refers, may have been directly connected with doketism or not, thus much is cer-

<sup>85</sup> Neander's genet Entw. der vornehmsten Gnost. Systeme, (Genetic Sketch of the Principal Gnostic Systems,) p. 350.

<sup>86</sup> Schmidt's Bibl. für Kritik und Exegese, Vol. I. p. 477, sqq.



tain, that St. John does not separate these two heresies from each other; and the heresy against which he in the epistle *indirectly* contends, certainly rather appears to be a connected whole, in which the most essential and principal point was the doketism of the age.

If we consider this as the result of the preceding remarks, it spontaneously appears, how we are to judge of the different opinions here mentioned respecting the epistle's polemical object. From the preceding observations, it is manifest that the epistle is not *immediately* directed against any of the heresies or heretics here alluded to. It is likewise already shewn, that neither infidel Jews, nor heretical Judæo-Christians can have been the object of the polemic of the epistle, which indeed is special, yet at all events indirect. Whether St. John wrote against Cerinthus and his sect, is at least problematical. The personal character of the heretics is not at all delineated. But if directed against an individual, such as Cerinthus, the polemical allusions of the epistle would have been more personal; neither would St. John, in that case, probably have spoken of ἀντί-χριστοι πολλοί, ii. 18, and iv. 1, of πολλοί ψευδοπροφήται. Inasmuch as Cerinthus and the Cerinthians leaned to Judaism, some allusion to the Cerinthian Judaism surely would have occurred, had the epistle been written against them. Those who say that St. John contended against the Gnostics of his age, do not essentially differ from our opinion; but the Gnostics of the age of St. John must by no means be confounded with the later Gnostics. St. John could



warn his readers against the *commencements* of the gnosticism of the second century. It is also erroneous, although this has been done by Michaelis and some others, to consider as antignostical, the frequently occurring phrase *γινώσκειν τὸν Θεόν*, or the proposition, God is the light, and others of the same description. The one as well as the other peculiarly belongs to St. John's views, and must not be ascribed either to antignostic polemic, or even to accommodation. The opinion that St. John may have written against the disciples of St. John the Baptist, who were his contemporaries, I am inclined to consider as the most improbable of all. Storr, who has with the greatest acuteness defended this opinion,<sup>87</sup> supposes that the gospel too is directed against the disciples of St. John the Baptist, but as little as such polemical tendency can be shown in the gospel,<sup>88</sup> as little and still less can it be exhibited in the epistle. We know nothing further of the disciples of St. John the Baptist, in the apostolic age, than that as yet they did not recognize Jesus as the Messiah, and that they adhered to St. John and his baptism. Those whom we find at Ephesus after the death of the Baptist, Apollos of Alexandria, whom Aquilas and Priscilla converted, Acts xviii. 24, sqq., and the *τινὲς μαθηταί*, who received baptism from St. Paul, Acts xix. 1, sqq., seem to have been very docile, and far from presuming that St. John the Baptist was the

<sup>87</sup> *Über den Zweck der Evangel. Geschichte und der Br. Joh., &c.*, p. 223, sqq. 387, sqq.

<sup>88</sup> See the Author's Commentary on the Gospel, vol. I. p. 231, sqq.

Messiah. It is an unfounded conjecture, that after the conversion of these few, there continued to reside in and about Ephesus, disciples of St. John the Baptist, who occasioned St. John the Evangelist to write against them. We have no satisfactory reason, to consider the Baptists of Justin<sup>89</sup> and the Hemero-baptists of Hegesippus,<sup>90</sup> and Epiphanius,<sup>91</sup> as disciples of St. John the Baptist. At the same time, it is possible—it is even not improbable—that among the Jews, (particularly in Palestine,) there may have been disciples of St. John the Baptist, who continued unwilling to receive Christianity. But it is not likely that St. John would write to congregations in Asia Minor against disciples of John the Baptist residing in Palestine. In the *Recogn. of Clem.*, such disciples of John the Baptist are twice mentioned<sup>92</sup> as a Jewish sect, who considered their master as the Messiah, and made this their defence against Simon the Canaanite, that Jesus himself had said, that there was none greater than he born of woman, Matth. xi. 11. But to what age belong these disciples of the Baptist? But let us grant that they even belonged to the age of St. John the Evangelist, still it cannot be proved that they existed in his congregations, and in such numbers, that he should find it necessary to write a polemical epistle against them. Neither can Storr's opinion gain any support from the passage in the *Homilies of Clemens*, ii. 23. But, least of all can it be allowed to draw any conclusions respecting the

<sup>89</sup> Dial c. Tryph. Jud. § 83.

<sup>90</sup> Euseb. Churchh. 4, 22.

<sup>91</sup> Heres. 17.

<sup>92</sup> Lib. 1, chap. 54 and 60.

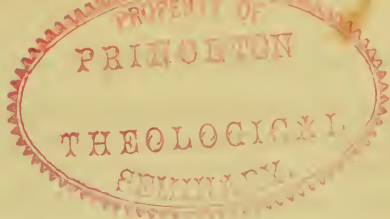
religious views of the disciples of the Baptist, from the Gnostic philosophy of the latter Zabians, whose connection with the Jewish disciples of John the Baptist, of the apostolic age, at least was very slight; and interpretations of the polemical, even the antidoketic passages in the Epistle of St. John, founded on such premises, are quite inadmissible. What Storr in this manner propounds as the doctrine of the followers of the Baptist—against whom, besides the Cerinthians, he holds that both gospel and epistle were written—as: that they were hostile to the Christians—that they considered the Baptist as the true light—that they denied the Messiahship of Jesus—believed only the testimony of John the Baptist; but not the divine testimony in the baptism of Jesus—that they denied the Logos in Christ, and considered Jesus only as a great teacher, but still as one later in time and inferior to the Baptist, &c.; and then what he says of the polemical tendency of the epistle against all this in chap. i. 1, sqq. in v. 5, sqq. in v. 9, as well as in the repeated exhortations to brotherly love—all this is in historical respects, as much the product of an acute, no doubt, but, at the same time, utterly unfounded conjecture, as in exegetical respects, it only can be justified by the most arbitrary interpretations. Chap. i. 1, sqq. is much more naturally, and with less constraint, referred to doketism. Chap. v. 5, sqq. and v. 9, is far more apologetical than polemical, and what there is polemical in it, is much more naturally referred to the infidel *νόστος* in general, than to particular heretics; least of all can here be shewn a polemical proposition against the disciples of St. John

the Baptist. Finally, the exhortations to brotherly love must be considered as a pure didactic paraclesis, and it cannot at all be admitted, that therein is the slightest hint concerning the enmity of the Baptist's disciples to the Christians, since between these there existed no brotherly, not so much as a national relation, the former being Jews, and the latter for the most part converted heathens.

If the epistle were levelled against the disciples of the Baptist, and even *directly* against them, although not against them alone, it was to be expected that the insufficiency of John's baptism, and the exclusive validity of the Christian baptism, had been brought out, and likewise, that some allusion had been made to the Baptist's person and his relation to Christ. To consider the ὁμολογία in v. 6, 7, 8, as relative to this, is not advisable; such an allusion would be too indistinct. And, finally, we might have expected that the Judaism of the disciples of the Baptist, being an essential trait in their character, had been exposed and attacked.

The confutation of what there seems to be false in the opinion, that St. John may have contended against several classes of heretics at once, is contained in the preceding observations. Here, however, we may remark, that if we did admit the possibility of a double polemical tendency in the epistle, viz. against the Doketists, and against the Ultra-Pauline antinomianism or anomism, we still declared the latter tendency, as separate from the antidoketic, to be very problematic, and in every case subordinate. What St. John says against the latter error, seems

also to be lost in the general and direct polemic of the epistle against the νόσμος and half measures in Christianity. But the expressions ἀντίχριστοι πολλοί, ii. 18, and πολλοὶ ψευδοπροφῆται, iv. 1, must by no means be employed in support of the opinion of a multiple polemical tendency in the epistle. For, in neither place does πολλοὶ denote a *variety* of heretics or antichrists, but only and simply their numerical *multitude*.



INTERPRETATION  
OF THE  
FIRST EPISTLE OF ST. JOHN.

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SECTION FIRST.

CHAPTER I. 1—4.

ST. JOHN gives his readers an assurance, that his evangelical statement is founded on his own infallible evidence respecting the dignity, the doctrine, and the deeds of Jesus Christ, and that it has no other object than to enlarge and establish more firmly the communion of the true disciples of Jesus: that with the same view he now writes to them, in order to strengthen their faith, and thus render complete their joy (in the Lord). These verses form, as it were, the præm of the epistle.

The construction of the proposition 1—3, which is somewhat involved, is thus most satisfactorily unravelled: the reassumption of the antecedent being manifest in v. 3, the whole of the 2d verse is enclosed in a parenthesis, in which the consequent (the

apodosis), which, properly speaking, is contained in v. 3, indeed is commenced, but not finished. St. John being accustomed to simple and short propositions, easily becomes confused in such as are more prolix and intricate, which, with him, are only to be found where the ideas are crowded together, as here is the case. The solution here recommended is the one which has been universally adopted since the time of Camerarius, Calvin, Beza, Grotius, Calovius, and others.<sup>1</sup>

It has been a subject of much contention, and it still is, how the  $\delta$  in v. 1, (cfr. v. 3), is to be taken.<sup>2</sup>

The ancient interpreters, not without a dogmatical bias, referred the  $\delta$ , particularly the first, to the person of Christ, the Logos personified. Some of the ancients even resolved it into  $\delta\varsigma$  and  $\delta\upsilon$ , and discovered in the  $\delta$  a particular dogmatic emphasis, or at least the *usus loquendi* of St. John, who, it was said, in many instances has put the neuter emphatically for the masculine. But the Socinian interpreters, as far as I know, were the first who, also from dogmatic motives, referred the  $\delta$  to the doctrine of Jesus, from the commencement of his public life.

<sup>1</sup> See in Erasmus's *Annot.* other less convenient modes of unravelling the construction. Carpzovius in *Epp. cath. Septenarius*, p. 125, has still another way, but surely a wrong one, of dividing the period; he puts the commencement of the parenthesis in verse 1st before the words ( $\pi\epsilon\rho\iota\ \tau\omicron\upsilon\ \lambda\acute{o}\gamma\omicron\upsilon\ \tau\eta\varsigma\ \zeta\omega\eta\varsigma$ , closes it after the words  $\kappa\alpha\iota\ \epsilon\omega\rho\acute{\alpha}\kappa\alpha\mu\epsilon\nu$ ), in verse 2, and commences the apodosis with the words following  $\kappa\alpha\iota\ \mu\alpha\rho\tau\upsilon\rho\omicron\upsilon\mu\epsilon\nu$ .

<sup>2</sup> See the literature of this contention in Wolfi Cur. Phil. and Calovius on this passage.



This explanation found many patrons among the modern interpreters, by whom it has been defended,<sup>3</sup> sometimes unaltered, sometimes with all manner of modifications, although the other explanation, which has been considered as more orthodox, has not entirely lost all its friends.<sup>4</sup> The Socinian opinion has, at first view, and when ably defended—which has been done, particularly by Grotius—much in its favour. In the first place, the neutral  $\vartheta$ , and then the expression  $\acute{\alpha}\pi' \acute{\alpha}\rho\chi\eta\tilde{\varsigma}$ , which both by St. John, and elsewhere in the New Testament, is not unfrequently used for the period when Christ entered on his functions as a teacher, (Gosp. St. John xv 27; Mark i. 1; Luke i. 2; Acts ii. 25; 1 Joh. ii. 7, 24; iii. 11: in the three last mentioned places, however, it is only used in a parallel sense, for the commencement of the preaching of the gospel by the Apostles in particular congregations); but what particularly recommends it is the phrase,  $\pi\epsilon\rho\iota\ \tau\tilde{\epsilon}\ \lambda\acute{o}\gamma\omicron\varsigma\ \tau\tilde{\eta}\varsigma\ \zeta\omega\tilde{\eta}\varsigma$ , which comprehends and collects together all that precedes, if  $\lambda\acute{o}\gamma\omicron\varsigma$ , as in i. 10; ii. 7, and frequently elsewhere, is understood of the doctrine, and  $\tau\tilde{\eta}\varsigma\ \zeta\omega\tilde{\eta}\varsigma$  as an objective genitive case of the essential contents and object of the gospel; like St. Paul's  $\lambda\acute{o}\gamma\omicron\varsigma\ \tau\tilde{\eta}\varsigma\ \kappa\alpha\tau\alpha\lambda\lambda\alpha\gamma\tilde{\eta}\varsigma$ , τοῦ σταυροῦ,  $\tau\tilde{\epsilon}\ \epsilonὐ\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\alpha$ , &c. The easy sense, too, which this interpretation gives, does much recommend it. If we point out to its patrons the analogy of the commencement of St.

<sup>3</sup> Grotius, Semler, Lange, and others.

<sup>4</sup> Among these are Wolf, Bengel, Carpzovius, Augusti, Welcker, (in his Philol. Exeget. Clavis to the N. T.) and others.

John's gospel, which clearly ought to be preserved; and object that this interpretation seems to disagree with that analogy: then there are some who think that this scruple is resolved by the difference betwixt the historical and relative ἀπ' ἀρχῆς in this place, and the præhistorical and absolute ἐν ἀρχῇ in the gospel; but Grotius, who, with reason, considers this difference as a mere imagination,\* answers much more sagaciously, that the analogy with the prologue to the gospel must indeed be preserved; but that the meaning of the passage ὁ ἦν ἀπ' ἀρχῆς, &c. is this: eas res, quas Apostoli sensibus suis percepere, fuisse a Deo destinatas jam ab ipso mundi primordio, et ab eo tempore multis umbris præfiguratas, vaticiniis prædictas—and all this, he adds, is said against those, qui Evangelii doctrinam novitatis accusabant.<sup>5</sup>

\* *With reason—as a mere imagination?*—Considering the apparent school strictness with which several terms seem to be used, both in the commencement of the gospel, and the Epistle of St. John,—a strictness rarely to be met with elsewhere in the Bible,—a strictness too, which seemingly is of an exotical character, (viz. not Rabbinical,) the Translator does not feel quite so sure that the distinction between ἐν ἀρχῇ and ἀπ' ἀρχῆς is altogether imaginary. The *Beginning*—the Ἀρχή—both of the Gospel and the First Epistle of St. John, is not yet satisfactorily explained in any of the interpretations given heretofore, the literature of the period in which the Apostle wrote, has not been taken so much into consideration as it ought to have been.

<sup>5</sup> Similar is the explanation in the Scholia of Matthæi, p. 108, τοῦτο δὲ ἀπαγγέλλομεν καὶ μαρτυροῦμεν, ὃ προαπέκειτο πρὸ τῶν αἰώνων. τί δὲ τοῦτο ἦν; τὸ κατ' ἡμᾶς μυστήριον, ὅτι Θεὸς ἐφανερώθη

But even this explanation cannot stand the test of a careful examination. The idea thus brought out is certainly to be found in the New Testament, particularly in St. Paul, (cfr. 1 Cor. ii. 7; Eph. i. 9, sqq.; Col. i. 26, &c.) but it is not like an idea of St. John's. Also, the objection of novelty against the gospel of Jesus, ancient as it is, and early as it occurs with the apologetical writers, seems much too early for the apostolic age and its polemic.\* But the chief objection against this interpretation is this: Neither the context of the passage before us, nor the analogy with the prologue of the gospel retained by Grotius, nor, finally, the sense in which εἶναι is used by St. John in similar passages, for example, Gosp. viii. 58, warrants our understanding the ἦν as indicating ideal predestination, and completing the sense by an understood προωρισμένον, or some such word. If ἦν is to be understood as Grotius proposes, the

ἐν σαρκί. τοῦτο καὶ παρὰ προφητῶν ἠκούσαμεν, τοῦτο καὶ νηπτῶς αὐτοὶ κατείδομεν, τοῦτο καὶ αἰσθητῶς αὐτοῖς ἐθεασάμεθα, cfr. the larger Scholia in Cod. H. D. p. 213. But this explanation would scarcely now find an advocate.

\* *Much too early.*—This the Translator can scarcely admit. The objection of novelty was most natural and of the greatest apparent force at the very commencement of the preaching of the gospel. When the gospel had been preached during a century, the objection of novelty already was a bad objection. It also is a fact, that we find this objection alluded to not only by the Apostles, but also by Christ himself. Matth. v. 17, sqq. Frequently the introductions of St. Paul's apologies are directed against the charge of novelty, thus: Acts xxvi. 4—8. And St. John repeatedly rebuts it, 1 Joh. ii. 7; 2 Joh. 5. See also Acts xvii. 19, where the objection is made by a party least likely, of all others, to be startled at novelties.

idea in v. 1. is incomplete; there is, in that case wanting, what should not have been omitted, if the following ὁ ἀκηκόαμεν is to have any meaning, and refer to anything, viz. an express indication of the φανέρωσις or ἀποκάλυψις, in time of the mystery decreed by God from eternity. A comparison with the above mentioned Pauline passages makes the absence of this intermediate idea so much the more glaring and palpable. Verse 2, indeed, contains this intermediate idea, but there it is in another form, nor is thereby its omission in verse 1 at all justified.

Semler and Lange, in order to avoid the traditional interpretation of the church, join the words ὁ ἦν ἀπ' ἀρχῆς more closely to those περὶ τοῦ λόγου τῆς ζωῆς in the conclusion of the verse, and, according to the way in which they understand λόγος τῆς ζωῆς, either as Semler, of the doctrine of the gospel, or, as Lange, of the personal Logos: the former interprets and paraphrases: what from the beginning of the preaching of Jesus occurred relative to the gospel, res, quæ ad historiam et doctrinam Jesu Christi pertinent, (primordia novarum in Palæstina rerum,) and the latter translates: Whatever occurred to our Lord, the Word of Life, from the commencement of his preaching. But these interpretations are untenable, because it cannot be proved that St. John used εἶναι in the sense of γίνεσθαι. The ἔσται resembling γίνεσθαι in Matth. xxiv. 3, or Mark xi. 23, 24, proves nothing;\* the context is quite different. Clearly the

\* That is very true, indeed. The ἔσται in the passages referred to in St. Mark xi. 23 and 24, seems to be a Latinism,

ἤν in our passage cannot be taken in any other sense than that in which it occurs, several times running, in the analogous commencement of the gospel, i. 1, 2, 4, where it certainly is different from the ἐγένετο and γέγονεν in verse 3 ; finally, it must here have the same sense as in verse 2, immediately following, where we read : ἥτις (ἡ ζωὴ αἰώνιος) ἤν πρὸς τὸν πατέρα.

But he, who disapproving the modifications here mentioned of the Socinian interpretation, would retain itself in its original form, would meet with an insurmountable obstacle, not only in the second verse, which renders manifest the analogy, even of the first verse, with the præm of the gospel ; but also in the words αἱ χεῖρες ἡμῶν ἐψηλάφησαν in verse 1. For, considering this only as a hyperbolical expression for the complete certainty of the evidence of sight and hearing, and only as a kind of *quasi*, as some have done, meets with no countenance, either in the words themselves, or in the context of the passage, or in the general sense and style of the epistle. The words εἰ ἄρα γε ψηλαφήσειαν αὐτὸν (Θεόν), Acts xvii. 27, are too much Hebraizing, and, on account of καὶ εὖροισεν, which accompanies them, and the absence of χεῖρσι too far from the analogy, for applying them to our passage. Grotius referred the ἐψηλάφησαν to the

where the sense of εἶναι is nearly the same as that of *esse*, in these verses :

*Sunt mihi bis septem præstanti corpore nymphæ.—Virg.*

*Divites uber agri, Trojæve opulentia deerit.—Id.*

*Est mihi nonum superantis annum*

*Plenus Albani cadus.—Hor.—Transl.*

conviction of the disciples of the reality of the miracle of 5000 fed, and the resurrection of Lazarus, and others to the relation of St. John xx. 27.<sup>6</sup> But this view surely is much too confined ! Semler, although in no concordance with the rest of his interpretation, has more correctly referred these words to the ἐλήλυθεν ἐν σαρκί (ὁ λόγος σὰρξ ἐγένετο, ἡ ζωὴ ἐφανερώθη), which is so significantly brought out in the epistle ; and it is a matter of no doubt that this is the only true connection.<sup>7</sup> But, such being the case, the Socinian explanation is untenable, and the contrary interpretation having, in other respects, much that supports it, particularly verse 2, gains the ascendancy.

Still an unbiassed reader can, if carefully examining the orthodox explanation in its rigid form, not

<sup>6</sup> Thus the Schol. Matthäi, p. 109, cfr. p. 213. Somewhat curious is the explanation which we here find, according to which the ψηλάφησις is understood to denote the more accurate Scriptural *examination* (this sense of ψηλάφησις also occurs in the Classics,) of the manifestation of Christ, the Messiah of whom the prophets had foretold (and ἀκηκόαμεν is referred to the prophets) : οὐχ ὡς ἔτυχε συγκατεδέμεθα τῷ ὀφθίντι ἐν σαρκί, ἀλλὰ μετὰ πολλὴν ψηλάφησιν, ἐρευνῶντες τὰς περὶ αὐτοῦ μαρτυρούσας γραφάς.

<sup>7</sup> Thus the Schol. Matthäi on this passage. Thus also St. Augustin, Clarius, Zeger in the *Critica Sacra*, and Calovius. Calvin, who likewise has adopted this interpretation, endeavours to secure it against misrepresentation : Videtur tamen ad praesentem causam parum valere sensuum approbatio, neque enim vel oculis vel manibus comprehendi potuit virtus Christi. Respondeo, hic idem dici, quod in primo capite Evangelii, v. 14.



fail observing, that although strongly supported by v. 2, and the analogy of the prologue to the gospel, it is subject to many suspicions. For if the Apostle here only was speaking of the personal Logos manifested in the flesh, why did he in v. 1, not put ὁς, and subsequently ὅν? Why not τὸν λόγον τῆς ζωῆς;—why rather the indefinite περι τοῦ λόγου τῆς ζωῆς? Ἀπαγγέλλομεν, in v. 3, μαρτυροῦμεν κ. ἀπαγγ. in v. 2, would have been very compatible with, and very favourable to ὁς and ὅν. Nay the ὁ appears the more singular, since in 1 John ii. 13, 14, the Apostle writes τὸν ἀπ' ἀρχῆς evidently in the same sense. And why does St. John, in v. 2, exchange ὁ λόγος τ. ζ. and ἡ ζωὴ for τὴν ζωὴν τὴν αἰώνιον, which, according to the *usus loquendi* of St. John, cannot well be used *directly* as an expression for Christ's person? Altogether these difficulties appear to me so considerable, that the conjecture may be entertained, that neither the one interpretation nor the other, has entirely failed, nor entirely succeeded in expressing the meaning of the passage; and that the right interpretation holds the mean between the two.

It is undeniable that in v. 1—3, St. John refers to his gospel. And now, recalling to the remembrance of his readers the sum total of it—the person of the Redeemer as λόγος, manifested in the flesh, who lived as a man among men—his doctrine. The divine works, which he did as Messiah—and that he, as a true Messiah, and Son of God and man, has for mankind become the source of all light and life, in such a manner that whosoever believes in him hath eternal life. St. John, in the abundance and over-



flow of lively remembrance, and endeavouring to be brief, confounds in one the person of the divine λόγος, who was from the beginning, and with the Father, as the life and light of man, with his appearance in the flesh—with his history, and doctrine of eternal life—and, taking up at once all this together, (probably having before him the similar commencement of the gospel,) he begins—not ὅς ἦν ἀπ' ἀρχῆς—but, thinking of the subsequent περὶ τοῦ λόγου τῆς ζωῆς, and ἡ ζωὴ ἐφανερώθη—'Ὁ ἦν ἀπ' ἀρχῆς. And now continuing with the assurance, that what he in the gospel had related of this λόγος τ. ζ. was founded on his own infallible personal evidence, gathered by all the senses,<sup>8</sup> he forgets in v. 1, to state more precisely the fundamental condition of all experiences and evidences respecting the Redeemer, (viz. Christ's manifestation in the flesh): but in v. 2, parenthetically, (by the words καὶ ἡ ζωὴ ἐφανερώθη,) bringing up what had been omitted, and enlarging that parenthesis by indicating that the object of this φανέρωσις is the communication of eternal life by the means of faith—he not only connects this parenthesis with the imperfect commencement in v. 1, by the words ἥτις ἦν πρὸς τὸν πατέρα, but he even there begins the apodosis too, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν, which he then, in the beginning of v. 3, along with the reassumed prodoxis, takes up again and brings out more fully.

If this is the origin and sense of this complicated passage, all single parts in it retain their true bearing,

<sup>8</sup> Camerarius on this passage in the Notatio says: quibus declaratur πληροφορία ἀποστολική.

and St. John's peculiar mode of expression and of thought remains uninjured.

The question has been raised, whether ἐθεασάμεθα is synonymous with the preceding ἐώρακαμεν τοῖς ὁφθ. ἡμῶν, v. 1, or of a different meaning?

In classical usage ὁρᾶν and θεᾶσθαι probably occur as often synonymous words, as words of a different meaning. But it is clear, that originally, and in precise language, these words differ in signification. 'Ορᾶν rather signifies perceptive vision, vision in general; θεᾶσθαι, on the contrary, surveying, beholding, contemplation, *contemplari*. In the N. T. too, this diversity of signification is to be found. Thus, for example, in Gosp. St. Joh. i. 14, where we find ἐθεασάμεθα analogous with our passage, it can hardly be considered as equivalent with ἐώρακε in i. 18; and as little in i. 32 and 34. As our passage manifestly contains a gradation, and represents the πληροφορία ἀποστολική in its advancement from one stage to another, from mere seeing and hearing (autopsy τοῖς ὁφθ. ἡμῶν,) to a closer contemplation and contact, in short, to a most intimate familiarity with the Saviour; here certainly no tautology exists, and Erasmus, Calvin, Beza, Grotius and others are incontestably right in understanding this ἐθεασάμεθα of an abiding, closer beholding and contemplation. \* But it is wrong to thrust upon the word the secondary

\* 'Ορᾶν not only is seeing in its most general, but specially seeing in its PASSIVE sense; θεᾶσθαι is seeing more ACTIVELY, —an actual and spontaneous application of the visual faculties to visible objects. We sometimes cannot avoid *seeing*; we always can avoid beholding an object.—*Transl.*

signification of cum admiratione, stupore, voluptate, &c., as Œcumenius and some modern authors have done.

If our passage has reference to the gospel, there can, in spite of 1 John i. 10, ii. 7, and other passages where λόγος is used in the sense of doctrine, by λόγος τῆς ζωῆς nothing else be understood, but the personal λόγος τοῦ Θεοῦ, who is the life of man—who is the source of the life of man.<sup>9</sup> As before has been observed, this is the abridged formula of the propositions in the gospel i. 1—4. Now, as St. John in the gospel, does not by Λόγος understand any particular divine attribute, but collectively all the powers of the deity manifesting themselves in the world; the manifestation of God in the world in contradistinction to his occult nature;<sup>10</sup> thus also he takes the word here in that sense and no other. But St. John, bringing out more strongly the most essential attribute, and the principal act of this λόγος τοῦ Θεοῦ, with reference to the human world, calls it here succinctly ὁ λόγος τῆς ζωῆς, nay, immediately after, still more briefly ζωῇ, the life, the divine itself, simply. This ζωῇ the Evangelist considered, before the λόγος became σὰρξ in Christ, as effective in the world indeed, but not completely manifest, and only perceptible in particular effects. His full manifestation and revelation, its entire abiding activity among mankind first commenced in and by

<sup>9</sup> Schol. Matthäi, p. 109, τῆς ζωῆς, τῆς αὐτοζωῆς, τῆς πηγάζουσας τὸ ζῆν

<sup>10</sup> See the Author's Commentary on Gosp. i. 1, sqq.

Christ, the Logos incarnate. Thus the words ἡ ζωὴ ἐφανερώθη, v. 2, in connection with Gosp. St. John i. 14, are to be understood. The first καὶ in v. 2, clearly is explicative, but to take it simply for γὰρ, as Beza and some others have done, is, considering the irregularity and simplicity of the construction, unwarranted.

The ὃ before ἐωράκαμεν in v. 2, although supported by the authority of Code B, and although it seems to render the construction more easy, has too much the character of a grammatic emendation, to be considered as genuine. Either the object belonging to ἐωράκαμεν καὶ μαρτυροῦμεν is left out, a thing which might easily happen in a diction so compact and animated, and then, what is omitted is to be supplied out of ἡ ζωὴ ἐφανερώθη probably thus, τὴν ζωὴν ἐφανερώθησαν—or, both the verbs along with the subsequent καὶ ἀπαγγέλλομεν, jointly belong to the common object τὴν ζωὴν τὴν αἰώνιον. The former construction is more easy and simple. It seems that originally St. John also joined ἀπαγγέλλομεν to the words καὶ ἐωρ. καὶ μαρτ., and referred all these verbs to the object which was to be supplied out of ἡ ζωὴ ἐφανερ., and that, wishing to express the notion of ζωὴ more definitely and more completely, he afterwards, by way of explanation, added τὴν ζωὴν τὴν αἰώνιον. \*

\* This explanation of the construction, as we now find it, the Translator begs leave to say is excellent, and in every way satisfactory ; and he entirely agrees with Dr. Lucke in thinking that the original plan of the period was somewhat departed from, or modified, when τὴν ζωὴν τὴν αἰώνιον was put, whosoever

It is commonly supposed that ἥτις, v. 2, is put instead of ἥ. The irregularity of the language of the New Testament, perhaps also a certain solicitude for euphony on account of the subsequent ἥν, seems, if not to justify, at least to excuse this exchange. With the classics ὅστις, even when referring to a definite object, which not unfrequently is the case, is never quite identical with ὅς, but, corresponding with the Latin *ut qui*, it always expresses a more or less distinct aitiological or amplifying relation to that which precedes.<sup>11</sup> Now, if this regular use of ὅστις were nowhere to be found in the New Testament, we should have reason to say, that in our passage too, ἥτις was put instead of ἥ simply. But the contrary is demonstrable. In St. Paul, and in the Epistle to the Hebrews, the regular use of ὅς ὅστις is everywhere obser-

did put it. But it is not preferable to consider τ. ζ. τ. αἰών. as a marginal gloss added by a later hand, and entered in the text by an ignorant transcriber? Under similar circumstances this would be what criticism would recommend in any profane author. In all probability the verse originally run thus, καὶ ἡ ζωὴ ἐφανερώθη καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν αὐτὴν, ἥτις ἡ, &c. after the marginal gloss, τ. ζ. τ. αἰών. had been taken into the text, the word αὐτὴν, became not only superfluous but awkward, and probably was expunged by a critic, who did not perceive that τὴν ζωὴν τὴν αἰώνιον was a gloss. If the Translator had not confined himself to a very short note, he could easily show many critical advantages from adopting the reading he proposes.—*Transl.*

<sup>11</sup> Hermann on Sophocl. *Œdip. R.* v. 688, ὅστις est *qui*, scilicet aliquis, *i. e.* aliquis *qui*. Hinc primo significat *quicumque*. Diende, quum reddendae rationi adhibetur, non ut ὅς, γὰρ restringit, sed dilatat rem.—Id plane exprimitur Latino, *ut qui*.

vable. Cfr. Rom. i. 25, 32; ii. 15; (vi. 2; ix. 4; xi. 4; xvi. 4, 6, 7, 12; (the four last passages are particularly *remarkable*.)\* 1 Cor. iii. 7; v. 1; vii. 13. Gal. iv. 26. Eph. i. 23; vi. 2. Phil. i. 28. Col. iii. 5, 14. Tit. i. 11, &c. Heb. ii. 3; viii. 6; ix. 2, 9; x. 8, 11; xiii. 7. In every one of these places, an accurate exegesis will not fail to observe the difference we have stated betwixt ὅστις and ὅς. And since St. John, in places where he makes use of ὅστις and ὅ, τι follows the regular usage, (cfr. Gosp. viii. 53, when Ἀβραάμ, ὅστις,<sup>12</sup> ἀπέθανε must be thus translated: “Who, however, was such, that he died.”) We are compelled to take ἥτις too, in our passage in its strict sense. The sense of the passage after καὶ ἀπαγγ, accordingly is: And thus we announce to you eternal life, inasmuch as it (ut quæ) was (*concealed*,) *with the father, but (καὶ) now has been revealed.*

The present tense ἀπαγγέλλομεν ὑμῖν in v. 3, does not refer to the present epistle, for it contains no historical ἀγγελία, but either generally to St. John's

\* Nay, more, they are very doubtful, for, if taken in the sense which the Author ascribes to them, these passages would imply that the Apostle greets several individuals, INASMUCH as they bestowed much labour on him, &c. The English version of James I. has here simply *who* and *which*, and accordingly takes ὅστις for a simple relative, which undoubtedly appears more dignified. For, no doubt, in presenting compliments to these persons, the Apostle may well, in passing, make an honourable mention of their merit; but would he say, “greet these persons from me, BECAUSE THEY ARE DISTINGUISHED AMONG THE APOSTLES?”—*Trans.*

<sup>12</sup> Instead of ὅστις, Cod. D. has here ἥτις.



apostolical office, and constant activity in preaching the gospel; or particularly to his historical gospel, which the readers either had already obtained, or even now received along with the epistle. But the object of all apostolical annunciations was the growth of Christ's community, both externally and internally. The expression *ἐκκλησία* does not occur in the genuine writings of St. John, except in the third epistle, v. 6, 9, 10, and there it denotes a *single* congregation. In St. John, we do not find this word used in an equally extensive, or specifically the same sense, as in St. Paul's Epistles.<sup>13</sup> (*ἐκκλησία τοῦ Θεοῦ*, or *τ. Χρ.* or *βασιλ. τ. Θ.*, or *σῶμα τ. Χρ.*) St. John seems never to have passed beyond the more original and simple conception, referring to things internal, (cfr. Acts ii. 42.) Of the mutual *κοινωνία* of the disciples of Christ, and the communion of each individual with the Father and the Son. Also with regard to converting the world into a community of Christ, he seems never to have departed from the most simple notions. This is his view, Christ having *chosen* the Apostles to be his friends and witnesses, the community of Christ is formed, and increases, when the Apostles preach the word, and when those who are of God hear and receive it, and being faithful, join the mutual communion of the disciples, and at the same time enter into communion with the Father and the Son. St. John is not familiar with the Pauline view, according to which the church is formed by the *ἐκλογὴ* and the *ἐκκλησίαι τ. Θ.*

<sup>13</sup> Leonhard Usteris *Entwicklung d. Paul Lehrbegr.* (Development of the Dogmatic System of St. Paul,) p. 123, sqq.



In the words *καὶ ἡ κοινωνία δὲ*—Grotius considered the *καὶ*, on account of the subsequent *δὲ*, as redundant. To the ancient grammarians the *δὲ* was obnoxious, and they expunged it, as, for example, Cod. C, 13, 27, and others. In like manner, in the Gosp. vi. 51, (*καὶ ὁ ἄγρος δὲ*), *καὶ* is by Grotius deemed superfluous, and Cod. D and other authorities expunge it. This mode of speech, however, is quite correct. When the precedent is more precisely to be determined and to be enlarged by an additament, the Greeks make use of *καὶ*—*δὲ*, (the epic writers join, the dramatists and prose writers separate them), and in that case *καὶ* is equivalent to the Latin *etiam*, but the adversative junction is made by the *δὲ*, as in the German *aber auch*.<sup>14</sup> And in this sense it is put here,\* and in the Gosp. vi. 51 ;<sup>15</sup> viii. 17 ; xv. 27 ; Acts iii. 24 ; 2 Tim. iii. 12.

In order to guard against the misconception, that the mutual communion of the disciples of Jesus with each other, and with him, is only a human and arbitrary institution, St. John, by way of explanation, adds, that the Apostolical Christian communion, has its root, and is grounded in the communion with the Father and the Son. By comparing with this the

<sup>14</sup> Seidler on Eurip. Electr. 1112. Hermann on Viger, p. 847. Buttmann's Gr. Gramm. p. 433.

\* In English, *but also*. In the version, however, it appears that Dr. Lucke has agreed with Grotius in considering the *καὶ* as redundant. Indeed, it is manifest that the classical sense of these conjunctions here is inapplicable.

<sup>15</sup> See the Author's Comment. on this passage, Vol. II. p. 93, note ; but there 2 Tim. ii. is a misprint for 2 Tim. iii.

Gosp. xiv. 20—23; xvii. 11, 20—23; 1 Joh. i. 6, sqq.; ii. 3, sqq., it clearly appears, that St. John considered this mutual *κοινωνία* of Christians with each other, as well as with the Father and the Son, as a pure *ethical* relation, grounded on knowledge and faith, on active love and lively hope; and that it accordingly was remote from his view (although the contrary has been maintained) to represent this communion by the mystic type of an efflux, conflux, and reflux of divine powers.

V. 4. Indicates more precisely the object of the present epistle. Grotius, with very good reason, referred ταῦτα γράφομεν to what follows. The words ἵνα ἡ χαρὰ ὑμῶν (not ἡμῶν, which reading has been adopted by some insignificant authorities, which we find in Griesbach, for the purpose of rendering more common place a sentiment which seemed difficult) ἡ πεπληρωμένη—recall to our remembrance cognate passages in Christ's last addresses, Gosp. xv. 11; xvi. 20—24; xvii. 13. Only here the notion is more comprehensive and cognate with St. Paul's εἰρήνη καὶ χαρὰ ἐν πν. άγ., Rom. xiv. 17; χαρὰ τῆς πίστεως, Phil. i. 25; and with the χαίρειν ἐν κυρίῳ, Phil. iii. 1; iv. 4, and other similar expressions. St. John understands it of the joy arising from the communion with the Father and the Son, *i. e.* joy in the Lord.<sup>16</sup> For the communion with the Redeemer, and, through him, with God the Father, gives to the Christian that peculiar εἰρήνη, that tranquillity and serenity,

<sup>16</sup> Schol. Matthæi, p. 214. ἐπειδὴν δὲ ταύτην σχῆτε τὴν κοινωνίαν, χαρᾶς ἐσόμιθα (according to the reading, ἡμῶν) μεστοί, ὅτι τῷ Θεῷ ἐκολλήθημεν.

which elevates him above all earthly pain and sorrow, even the misery of sin, and fills him with increasing joy on account of his salvation (his ζωή). But in as far as the communion with the Father, and with Christ, and the consciousness of redemption, is something ever and infinitely increasing, yet, on account of sin and frailty still cleaving even to him who is redeemed, in this life is never rendered quite complete, so is also the Christian χαρά ever increasing; and every increase in knowledge and in the *life of light* is to be considered as its enhancement (its πλήρωσις), cfr. i. 8, 9.<sup>17</sup>

## SECTION SECOND.

### CHAPTER I. 5.—CHAPTER II. 2.

IF the communion of Christians mutually with each other, as well as with the Father and the Son, is to be intimate and firm, they must, because God is light, separate from themselves all sin and darkness, and entirely walk in the divine light. Such is the exhortation of St. John to his readers, i. 5—10. And he adds the consolation, ii. 12, that whosoever zealously contends for living in the light, and shuns sin, if he still errs from frailty, he may yet be assured of

<sup>17</sup> Luther, in the Schol., says most truly: Dicit autem *plenum*. Nam principium hujus gaudii est, quum incipimus credere; postea, quum fides quotidie augescit meditando, docendo, studendo, tum fit plenum gaudium.

forgiveness with God, through Jesus Christ, our intercessor with the Father, the world's Saviour.

All remissness in the zeal for moral sanctity among Christians, is intimately connected with a partial obscuration and extinction of the idea of God in general, but especially of that of his holiness. Very suitably, therefore, St. John commences his paraclesis with the ἀγγελία of God's absolute holiness, which necessarily excludes not only from his essence, but also from every communion with himself, every sin, and all that is impure. God is light, he says, v. 5, ὁ Θεὸς φῶς ἐστίν. Φῶς without an article, alone expresses St. John's meaning. In this context τὸ φῶς would be false. Luther's translation, "*ein Licht*" is also erroneous and weakens the idea. St. John adds emphatically: "And there is no darkness whatever in him, (καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία). But light and darkness, in the language of St. John, are symbols of ethical notions, and more specially of that primary ethical antithesis of good, in which alone there is life, and evil in which death is.<sup>18</sup> When it is said, that God is light, simply, that is nothing else but an expression for his absolute holiness, see James i. 17, cfr. 13. The Old Testament, indeed, taught that God was holy. But as in general, the doctrine of God in the New Testament is more perfect and pure than in the Old Testament, so the full revelation of the divine *essential light*, of the divine holiness, and all God's attributes therewith connected, is first communicated by Jesus

<sup>18</sup> Schol. Matthäi, p. 111: οὐτε γὰρ ἄγνοια, οὐτε πλάνη, οὐτε ἁμαρτία, οὐτε θάνατος.

Christ, Gosp. i. 15.\* Now since, on the idea that God is light, and no darkness in him, is grounded the entire work of man's illumination and revival effected by Christ, and the *κρίσις* of St. John also therein has its root, St. John speaks as if this were the main object of the gospel: *καὶ αὕτη ἐστὶν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ*, *i. e.* of Jesus Christ, &c. Here the Apostle is certainly not speaking of a *promise*, unless we, disregarding the clear context and all hermeneutical rules, suppose, along with Wolf and some others, that *ἀγγελία* does not merely refer to *ὅτι* immediately following, but to all that the doctrine of Christ contains of promises, and here is not expressly mentioned. Accordingly, *ἐπαγγελία* either denotes annunciation, *i. e.* no more than *ἀγγελία*, or the reading *ἀγγελία*, which is to be found in several MSS. of authority, is to be considered as the original.<sup>19</sup> The subsequent *ἀναγγέλλομεν* also countenances this opinion. Perhaps H. Stephanus, who conjectures that *ἀπαγγελία* is the true reading, is right. Genuine Greek, as the word is, this would indeed be *ἀπαξ λεγόμενον* in the whole New Testament;

\* This explanation suggests the idea, that the difficult passage in Exod. xxxiii. 18—23, may be typical of God's holiness, and **כבוד** v. 18, in a manner synonymous with the *Φῶς* of St. John then would signify that objective knowledge of God which unredeemed and unsanctified man can obtain. The verse in the gospel, which Dr. Lucke quotes, seems to countenance this theory. **ἡ ἀλήθεια**, v. 23.—*Transl.*

<sup>19</sup> The best among the ancient versions support *ἀγγελία*: against these the authority of Philox. is insignificant. In iii. 11, too, we find *ἐπαγγελία* instead of *ἀγγελία* in some MSS.

but since St. John frequently uses the verb, *nay*, even twice immediately before, this conjecture seems to be the more strongly supported, as the corruption ἀπαγγελία from ἐπαγγελία most easily could be explained. The word ἀγγελία itself occurs in the whole New Testament, only here, and in iii. 11.<sup>20</sup>

The construction of ἐὰν v. 6, 7, 8, 9, 10, is quite regular.<sup>21</sup> Probably many a one in St. John's congregation did so think and act, as here in v. 6, 8, 10, is, in a communicative and hypothetical manner portrayed. But, by such a form, the address in one respect, gained a more delicate softness, and, in another, a more universal applicability and efficacy.

With v. 6, cfr. 2 Cor. vi. 14. To say that one is a Christian, (this is the meaning of κοιν. ἔχ. μετ' αὐτοῦ.—) and still be devoted to sin, (the figurative phrase ἐν τῷ σκότει περιπατεῖν is more than actual sinning, it is *sinful life*,) is a contradiction in terms, it is deceit and falsehood. The phrase ποιεῖν τὴν ἀλήθειαν, both here and Gosp. iii. 21, which is peculiar to St. John, completely corresponds with St. Paul's ἀληθεύειν, Eph. iv. 15, as also the subsequent ποιεῖν τὴν δικαιοσύνην, ii. 29, with δίκαιον εἶναι.

V. 7, is thus connected with v. 6, and its meaning is as follows : Only he who in deed and in truth is in communion with God, and accordingly, like God himself, is in the light, and likewise removes from

<sup>20</sup> The proposition of Artemonius Crell, in Wolf, "to put a stop after the words ἀπ' αὐτοῦ and refer ἐπαγγελία to the κοινωνία mentioned in v. 3," needs only to be mentioned in order to be rejected.

<sup>21</sup> Winer's Gramm. p. 93.



himself all darkness, and walks in the divine light, (*ἐν τῷ φωτί*), *i. e.* strives to become like unto God—only such an one is a true Christian—only such an one really belongs to the holy fraternal community of Christians—only such an one can become conscious of Christ's redeeming power, and experience its effect on himself. If St. Paul, in his time, had particularly to insist on the doctrine, that without a living faith in Jesus Christ there could not exist among mankind any *life in the light*, any moral improvement, any sanctity, any communion of love: now, when moral sloth and lukewarmness were satisfied with the mere outward appearance of the *πίστις* and the *κοινωνία*, it became the duty of St. John to shew, that, without earnestness in improvement and holiness—without walking in the light, faith was dead, the fraternal communion of Christians without substance or consistency, and the redemption by Christ without any effect. The *κοινωνία* of Christians is a communion of saints, (of the children of God and the light), its bond the pure and spotless fraternal love. Accordingly, to walk in the darkness and be of the world, and yet pretend to be of this *κοινωνία*, is a contradiction in terms. Only he who truly is God's child, can love the brethren; in the world, in the darkness, hatred prevails. And it follows that, if the redemption which is obtained by Christ, and appropriated by faith, is not to remain a mere empty notion, the power to sanctification must necessarily grow out of faith, and thus the *idea* of redemption in us become *active*, and a *living truth*.

If this is the right construction of the passage,



then also the reading  $\mu\epsilon\tau' \alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon\upsilon$  alone, is the right one. At the first glance, indeed,  $\mu\epsilon\tau' \alpha\upsilon\tau\omicron\upsilon$ , which we find in Tertullian and in Clem. Alex., and which, consequently, is very ancient,<sup>22</sup> seems to be easier and more correct. But a more attentive consideration will shew, that thus the sentiment becomes somewhat stationary and tautological, and the transition to the subsequent  $\kappa\alpha\iota \alpha\tilde{\iota}\mu\alpha$ , &c. is rendered much more difficult. And St. John, however fond of cycloidal composition, clearly does not intend here to repeat v. 6, but, as may be seen from the conclusion of v. 7, proceeding further, wishes the reader to conclude regressively from the existing faith in the  $\alpha\tilde{\iota}\mu\alpha$  of Christ, and the subsisting fraternal communion, to the necessity of a living communion with God, and of a zealously advancing sanctification. It, therefore, is manifest, that the  $\mu\epsilon\tau' \alpha\upsilon\tau\omicron\tilde{\epsilon}$  reading has arisen from the difficulty of the reading  $\mu\epsilon\tau' \alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon\upsilon$ . However, still less tenable is what St. Augustine, Beza and Calvin, have done, reading, indeed,  $\mu\epsilon\tau' \alpha\lambda\lambda\acute{\eta}\lambda\omega\upsilon\upsilon$ , but interpreting as if there had been written  $\mu\epsilon\tau' \alpha\upsilon\tau\omicron\upsilon$  for this clearly is contrary to the *usus loquendi* of St. John iii. 28, iv. 7, 12; 2 Epist. 5, where  $\alpha\lambda\lambda\acute{\eta}\lambda\omicron\iota$  always applies to the mutual relation of Christians. Beza and Calvin understand it of the *mutua communicio Dei et Sanctorum*. And thus it is also taken by Lange.

Semler translates the  $\kappa\alpha\iota$  before  $\tau\omicron \alpha\tilde{\iota}\mu\alpha$  by *namque*.

<sup>22</sup> Griesbach V. L. Clemens has both readings, Cod. A. as it seems from correction. Tertullian reads thus, De pudic. cap. 20.

But thereby the context, as above explained, is destroyed. Exactly as with St. Paul αἷμα Ἰ. Χρ. τ. υιοῦ αὐτοῦ, according to the Hebrew idiom, denotes the bloody death of Christ, the principal point of his redeeming activity on earth. St. Paul chiefly connects with this expression the power of δικαίωσις and of ἀπολύτρωσις, or ἄφεσις τῶν ἁμαρτ. cfr. Rom. iii. 25; v. 9; Ephes. i. 7; Col. i. 14; but St. John here connects with it the power of *purifying* from sin. The notion is essentially one, the form only differs: St. John's form approaches nearer to the Scriptural symbols of the Old Testament, cfr. Heb. ix. 14. But, from v. 9, we see that this καθαρισμὸς, through the blood of Christ, more closely resembles St. Paul's δικαίωσις, than the ἄφεσις τ. ἁμαρτ., which is cognate with it, and differs from the latter, as the real effect differs from the ideal cause.

Vs. 8, 9 and 10, are directed against those, who, although Christians, have not in themselves that consciousness of man's constant need of redemption and atonement, in every moment of his earthly life, which is so essential in the Christian. Now, inasmuch as therein always lies a want of a moral κρίσις, of a genuine Christian conscientiousness and uprightness, whereby the zeal for sanctification, and renunciation of the world loses its spur, and the full effect of the redemption by Christ is impeded; St. John draws the attention of his readers to this, that, where the perpetual consciousness of sin, ever cleaving fast to this earthly life, is wanting, there also the feeling of the redemption must be weak and defective,

man must deceive himself, and the work of Christ seems to be without any cause or object.

Grotius understands this passage differently. Supported by the word *ἡμαρτήκαμεν*, which he takes in the sense of a strict perfect tense, he observes on v. 8, that the words: *ἐὰν εἴπωμεν, ὅτι ἁμαρτίαν οὐκ ἔχομεν*, amount to this: Si putamus nobis Christo et ejus cognitione opus non fuisse, ut a peccatis purgaremur; that *ἁμαρτίαν ἔχεν* does not mean: *nunc in peccatis esse*, sed ob peccata reum fieri posse, Joan. ix. 41, xv. 22, 24. Jac. iv. 17. And on v. 9, he observes: Si fateamur, nos in *gravibus* peccatis vixisse ante notitiam evangelii ac propterea opus habuisse medicina.<sup>23</sup>

But this explanation is false, for the following reasons: *In the first place*, St. John does not write to men who had been quite lately converted, and were in error, with regard to the manner and the principle of their conversion to Christianity, nor is he, as St. Paul in the Epistle to the Romans, contending against the Judæo-Christian *ἰδιοδιζαρισμὸν*; but manifestly he writes to men who had long been Christians, but, from moral indolence, did not with sufficient zeal and vigour proceed in the work of sanctification, and renunciation of the world, in whom accordingly the Christian principle had not as yet attained a full sway and *κρίσις*. The Christian, as

<sup>23</sup> Before Grotius Schlichting interpreted in the same manner; and lately Löffler in his work, "On the Ecclesiastical Doctrine of Atonement." Against Grotius, Calovius has successfully contended in his *Bibl. Illustr.* on this passage.

long as he walks in the flesh, has to contend against sin; to confess it, and, by penitence and faith, to vanquish it.—To this refers the paraclesis of the epistle in general, and our passage in particular. The entire context from v. 5, shews that St. John, here, only has to do with the *present* moral condition of his readers, and that he wishes to warn them against standing still, against all lookwarmness in sanctification, and in separating light from darkness. In this respect even St. John could make no difference between *greater* and *smaller* sins. And when Grotius, v. 9, considers τὰς ἁμαρτίας as *peccata gravia—ante notitiam evangelii*, then that is as false as the opinion of Drusius, “ that St. John here, because addressing Christians, only speaks of *peccata levia, seu minuta*. *Secondly*, ἁμαρτία of itself never in the New Testament, not even in John ix. 41, xv. 22, 24.<sup>24</sup> Jam. iv. 17, denotes the *guilt* of sin, but sometimes, and only in certain circumstances, the *guiltful sin*.\* But here, on account of ὁμολογ. v. 9, and on account of ἡμαρτήκ., v. 10, and ἀμάρτητε—ἀμάρτη, ii. 1, such a secondary signification cannot at all exist. And *thirdly*, since everywhere, both before and after v. 8, 9, 10. ii. 2, the perpetual use of the present tense indicates the present condition of the readers, ἡμαρτήκαμεν in v. 10, must be understood as a pre-

<sup>24</sup> See the Author's Commentary on this passage.

\* It is to be regretted that the Author has not here, according to his usual custom, furnished us with an example from the N. T. as his distinction between *Schuld der Sünde*, and *die Schuldvolle Sünde*, is not very plain. Some one, too, may doubt whether there be any sin that is *not guiltful*.—*Transl.*

sent, *i. e.* as a *perfectum continuativum*, (this usage of the perfect being frequent with St. John), and, like other verbs, it must refer to the present conduct of the Christians.

Ἀλήθεια, v. 8. Grotius expressed by *studium veri*. More precisely and correctly, here as well as in v. 6, ποιεῖν τὴν ἀλήθειαν, thereby is understood truth in its objective sense, but not, as some think, the Christian truth and doctrine in particular, but rather truth in general. St. John, indeed, often applies the term ἀλήθ. to the Christian doctrine, for example in iii. 19. But St. John considers the Christian truth, as truth in its absolute sense, and contrasted with the ψεῦδος in its absolute sense, and this truth always refers to the λόγος τῆς Θεᾶς. Thus also here, cfr. v. 10, Whosoever is not conscious of his sinfulness, and confesses not his sin, is already thus far *untrue*, because even the natural law and man's conscience, forces upon him the consciousness and confession of his sin. But the Christian not confessing his sin, is so much the *more untrue*, since the λόγος τοῦ Θεοῦ, the revealed word of God, in shewing to him the divine law, God's pure essential light, and the Saviour's unspotted righteousness, necessarily must make his conscience more clear-sighted, and tender and discerning to discover sin.

In v. 9, it is doubtful to whom the words πιστός ἐστι καὶ δίκαιος refer, whether to Christ or to God, and in what sense.

In support of the application to Christ, it might be mentioned, that immediately after ii. 1, Christ is called δίκαιος, (cfr. ii. 29, iii. 7), and that in the preced-

ing v. 7, Christ is, in local respect, the nearest grammatical subject; and that there, too, the same thing is said of him, as here of the πιστὸς καὶ δίκαιος, viz. that he cleanseth us from our sins; and finally, that Christ in the Apocalypse, i. 5, iii. 14, xix. 11, as also in the Epistle to the Hebrews, ii. 17, iii. 2, 5, is κατ' ἐξοχὴν represented as πιστός.—But even if we admit, that not only ii. 1, and iii. 7, where it is manifest, but also ii. 29, where the application at least is doubtful, Christ is in an eminent sense called ὁ δίκαιος: the inference from that is of so much the less weight, for our passage, as references to God and Christ, in our epistle frequently run into one. In the preceding verses, too, the *predominant* grammatical subject is not Christ, but God; Christ—and not even Christ himself,—but only his αἷμα is in v. 7 merely a secondary subject. But as to the predicate πιστὸς, we must say, that the pseudo-Johanneic, and in most instances very different, phraseology of the Apocalypse, contains no hermeneutical canon for the genuine writings of St. John. And in the Apocalypse, it is only as μάρτυς that Christ is called ὁ πιστὸς and ὁ ἀληθινός. But in the Epistle to the Hebrews, even in ii. 17, which passage, in appearance, most resembles the one before us, Christ's faithfulness, not to us, but to *God*, is praised: and that passage has a bearing which is entirely different from that of ours.

Since, as already has been observed, in the entire passage, v. 5—10, God is the main grammatical subject, since also in the New Testament, specially in St. Paul, with reference to the work of redemption—not Christ's but God's πιστὸν εἶναι καὶ δίκαιον, is par-



ticularly brought out as a principal attribute, (cfr. 1 Cor. i. 9, x. 13; 2 Cor. i. 18; 1 Thes. v. 24, for the  $\pi\iota\sigma\tau\acute{o}\varsigma$ , and Rom. i. 17, iii. 5, 21, 22, 25, 26, x. 4, &c, for the  $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ ;) and since, according to the dogmatics of the New Testament, Christ indeed is he, *through* whom and *in* whom we have pardon for our sins, and reconciliation and access to the Father; but God is represented as the last cause of all pardon and reconciliation, from whom it flows as its first source,<sup>25</sup> being obtained by Christ's intercession; nay more, since this dogmatic system is adhered to also here ii. 1—the words  $\pi\iota\sigma\tau.$   $\kappa.$   $\delta\acute{\iota}\kappa.$  can only apply to God.

But in what sense is God called  $\pi\iota\sigma\tau\acute{o}\varsigma$  and  $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ , with reference to the pardoning of sins?

God is called faithful ( $\pi\iota\sigma\tau\acute{o}\varsigma$ ) in the Old as well as in the New Testament, in as far as he keeps and fulfils what he has promised—remains faithful to the revealed word and law given by himself. On this faithfulness and truth of God, with regard to his promises and laws, St. Paul founds the reality and unchangeable certainty of the redemption through faith in Christ, Rom. iii. 3, the internal unity and consistency of the gospel, 1 Cor. i. 18, sqq., and the hope of eternal life to which we are called, 1 Thess. v. 24; Tit. i. 2. Now, because God, even in the Old Testament, had promised the pardon of sins, under the condition of repentance; for example Jerem. xxxi. 31, sqq., cfr. Hebr. vii. 8, sqq., Micah vii. 18, sqq., Hos. vi. 15, sqq., Zeph. iii. 12, sqq., &c., but confirms

<sup>25</sup> Tit. ii. 14, cannot be considered as an objection. In the popular phraseology of the Scriptures, indirect things and direct are sometimes interchanged.



this promise in the New Testament, and realizes it by the scheme of salvation in Christ: he is here also called *πιστὸς* in as far as he pardons sin to those who repent.

But when St. John adds *καὶ δίκαιος*, applying that word to the same subject, then this appears, (*δίκαιος* being taken in its strict sense,) at the first glance the more singular, since commonly the pardoning of sins is represented as an act of the divine mercy and love.

Grotius and some others<sup>26</sup> remove the difficulty, by saying that *δίκαιος* here, being an Hebraism, is tantamount to kind, *bonus, lenis*. But although צדיק, as well as its equivalent *δίκαιος*, both of the Old and New Testament, sometimes has the *secondary signification* of *kind, benign*; its essential signification ever remains that of *just*. To the Hebrews, the virtues of benignity, kindness, equity, mercy, appeared to be legal duties, comprehended under the צדקה, *δίκαιοσύνη*, the full extent and contents of which can only be satisfactorily expressed by what the Germans call FROMMIGKEIT.\* Accordingly it may well be said, that the Hebrew *δίκαιοσύνη*, sometimes denotes benign and merciful justice, or *Frommigkeit*, but never that it means benignity, mercy, &c. absolutely and *per*

<sup>26</sup> Carpzov. in Epp. cathol. septenarius, on this passage. *Δίκαιος*, he says, is here equivalent to *gratiosus*.

\* The meaning of the word is plain from what is said above, but the Translator believes that there is not an equivalent single term in the English language. The Latin word is *pietas*, and the French *bonté*, but the English *goodness* seems more restricted.—*Translator*.

*se.* No passage, either of the Old or New Testament, where *δικαιοσύνη* seems less to denote justice, than goodness, &c. is, when carefully considered, repugnant to the explanation here given.<sup>27</sup> But let us admit that *δίκαιος* does occur in the sense of *kind*, still it cannot have that sense in our passage. Not to mention that St. John, nowhere else uses the words *δίκαιος* and *δικαιοσύνη*, in any other than their original

<sup>27</sup> Grotius justifies his opinion by 1 Sam. xii. 7. Ps. cxii. 9. Matt. vi. 1. But 1 Sam. xii. 7, compared with 8—11, (which passage, of all those Grotius has adduced, seemingly is most in his favour), shews that *δικαιοσύνη*,† is not so much a benefit as righteous doing: God's fair dealing towards the people of his inheritance, whom he chastises and punishes according to their deserts. In Ps. cxii. 9, *δικαιοσύνη*, is the Hebrew *pietas*, under which the *ἐλεημοσύνη* necessarily was comprehended. But in Matt. vi. 1, it likewise is the entire Hebrew righteousness according to the law, whose single parts, the giving of alms, prayer, and fasting, are enumerated, v. 2, 5—16. The principal passages for the signification grace, benignity, benefit, are, according to Dr. Gesenius, in the Old Testament, Ps. xxiv. 5. Prov. x. 2; xi. 4. Ps. xl. 10; xlviii. 11; cxlv. 17. But in every one of these passages the essential notion of Hebrew righteousness and uprightness, is more or less observable. On Matt. i. 9 [should be 19.] John xvii. 25, which commonly are quoted in support of Grotius's opinion, see the Author's Comm. on St. John's Gospel, xvii. 25. Vol. II. p. 452.

† What Dr. Lücke calls *δικαιοσύνη* in 1 Sam. xii. 7, is in the original not צדקה but צדקות, in the plural, which circumstance seems rather in favour of Grotius: the English version, *righteous acts*, and in the margin, *righteousnesses*, is quite Hebraizing; it clearly ought to be *benefits*. In Ps. 112, by comparing together, v. 3, 4, and 9, the opinion of Grotius will seem strongly supported: here the sense of צדקה, appears to be *benevolence, munificence, liberality*; and that of צדיק, *liberal, generous*.—*Transl.*

and most strict sense ; here the preceding synonym  $\piιστὸς$ , does, by no means, allow any deviation from the original signification. For righteousness is more directly than goodness, mercy, &c. related to faithfulness. Nay more, faithfulness is even one of the most essential virtues of the righteous, and righteousness is the source of faithfulness. Accordingly, connected with  $\piιστὸς$ ,  $δίκαιος$  can here only mean *righteous*, and not *kind*.

The older interpreters of the evangelical church, both before and after Grotius, indeed, understand  $δίκαιος$  here in its strict sense, and yet they altogether fall short of the simple and right view of our passage.<sup>28</sup> From a dogmatical bias, and also from a misapprehension and misapplication of the hermeneutical analogy of the scriptures, they either make the  $δίκαιος$  have a reference to the ecclesiastical doctrine of atonement, or, transferring to St. John a supposed phraseology of St. Paul's, they take it in the sense of  $δικαιῶν$ . But both these interpretations are evidently false. For even granting that the ecclesiastical doctrine of atonement had been expressly pronounced in the scriptures ; still it is not to be found in this passage, not in this epistle, nay, not in the writings of St. John. And as to the synonymy of  $δίκαιος$  and  $δικαιῶν$ , this phraseology is not only unknown in the writings of St. John, but even in St. Paul's writings it does not occur. For although  $δικαιοσύνη τοῦ Θεοῦ$  is sometimes used by St. Paul in an active and tran-

<sup>28</sup> Calvin and Beza on this passage, cfr. with Calovius and Wolf on the same.

sitive sense, still *δίκαιος* never occurs with him in the sense of *δικαιῶν*; on the contrary, these words being in close juxtaposition in Rom. iii. 26, are strictly distinguished. But St. John is unacquainted with the transitive *δικαιοσύνη τοῦ Θεοῦ*, as well as also with the Pauline notion of *δικαιῶν*, and accordingly the active and transitive signification of *δίκαιος* cannot at all be supposed to occur with him.

It is more simple and more correct here to consider *δίκαιος* as synonymous with *πιστός*, the more comprehensive notion *δίκαιος* enlarging, and serving as a basis to the more restricted notion *πιστός*. The meaning of the words of St. John is this: God is faithful, because he is righteous. His righteousness makes him keep what he has promised and revealed as the law of the new covenant to the repenting sinner, viz. that the sinner, when he repents and confesses his sins, shall from him receive pardon and a new power of life.

*Ἄδικία* and *ἁμαρτία* are cognate notions; the former denotes an opposition to the divine *δίκαιον*, the latter is a deviation from the divine *νόμος*. The *ἄφεσις τῶν ἁμαρτ.* and the *καθαίρειν ἀπὸ πάσης ἀδικίας* are correlate; the former refers more to the past, the latter to the future; the former denotes that ideal act of God, when he, instead of the *ἐξγῆ* against the sinner, shews mercy and love (*ἔλεος*) to him, and puts grace in the place of law; but this denotes the efficacy of the divine grace in the *sanctification* of man.

Ver. 10. The sense is: Man denying the consciousness of sin in himself, does not only deceive himself; no, God, the faithful and the just, he thereby

also makes a liar, and contradicts and renounces the word of God.

As in v. 9, so likewise here, God and not Christ is the grammatical subject to which αὐτὸν and αὐτὸς refers. The λόγος τῷ Θεῷ, of which St. John says, that it is not in him who does not confess his sins (καὶ ὁ λόγος αὐτῷ οὐκ ἔστιν ἐν ἡμῖν) is God's revelation, more especially the gospel of Jesus Christ.<sup>29</sup> Starting from this, and proceeding to the more explicit interpretation of the verse, we will find that this is the simple idea of St. John : that while the gospel is founded on the μετάνοια, but the latter on the consciousness of sin, he who bears not in himself this consciousness, is not a true Christian. God's entire scheme of salvation in Christ is based upon this, that all men are sinners before God, and unable to redeem themselves. Inasmuch as this proposition, which natural man (ὁ νόσμος) is so prone to deny, can in its whole extent and full force only be apprehended through the revelation of the divine light and the divine law—the δικαιοσύνη and the ὁγμή τοῦ Θεοῦ, Rom. i. 18 ; iii. 23, cfr. Ps. xix. 13, and it accordingly must be considered as God's word, as λόγος τοῦ Θεοῦ : St. John thus far says, that he who pretends to be no sinner makes God a liar, cfr. Rom. iii. 4, and that the word of God is not in him, *i. e.* is not by him received and believed in.

Chap. ii. 1. He who considers that God is light, and that without a continual sanctification and purification, there can be no communion with him, no

<sup>29</sup> For other interpretations, See Calovius.

salvation in Christ; further, he who is, as he ought to be, every moment conscious of his human weakness, and his need of redemption, he must ever more and more strive to be delivered from sin. This is the transition and the paraenetical point of ii. 1. But, considering that even the most zealous Christian, while walking in the flesh, can never be completely liberated from sin, St. John adds to the unconditional exhortation against all sinning, the consolation, that when *in spite of all his zeal for sanctification*, a man still sins, he, through Christ, will find forgiveness with God.

In the gospel, the Holy Ghost is called the Παράκλητος of the disciples, in as far as he, as the Spirit of truth, was their supporter, helper, and adviser in the work of the gospel. Here Christ is called the Paraclet, in another, although in a cognate sense, in as far as he, as St. Paul says, Rom. viii. 34, at the right hand of God, (here *πρὸς τὸν πατέρα*) intercedes for us, or, as it is expressed in the Epistle to the Hebrews vii. 25, cfr. ix. 24, prays for us, as the eternal High Priest. Exactly in this sense, Philo very often makes use of the words *παρακαλεῖν* and *παράκλητος* of the Jewish High priest, as the advocate and intercessor with God for the sins of the people.<sup>30</sup> The meaning of this figurative view, which is borrowed from the sacrificial and sacerdotal symbolic of the Jews, is no other than this, that Jesus Christ in his *δόξα* with the Father, continues his work of

<sup>30</sup> Carpzov. Exercitatt. in Ep. ad Hebr. e Philone, p. 154, and Loesner Observ. in N. T. e. Phil. p. 496.



atoning intercession. The consolatory force of this idea is manifest. If Christ were not the eternal Paraclet for us with God, his redeeming and atoning activity would be limited only to his earthly life, and thus far could not be conceived to be eternal and perfect. In that case, redemption would only appear to be an isolated symbolical act, it would not have any complete reality, and it would be difficult to secure it against carnal misconceptions and misapprehensions. Or, in other words, without Christ's eternally effective redeeming and atoning spirit, without the *πνεῦμα Χριστοῦ*, Christ would be no perfect, no living Christ, but only an isolated and sterile earthly manifestation.<sup>31</sup>

It is with good reason that St. John here makes use of the communicative first pers. pl. *ἔχομεν*, for he too constantly required Christ's *παράκλησις* with the Father. But Grotius understood this differently, "Non dicit," says he, "habet *ille* advocatum sed ecclesia habet, quae pro lapso precatur. Preces autem ecclesiae Christus more advocati deo patri commendat." Already before he has observed: "Si quis tamen peccaverit, adde, et se ecclesiae regendum sanandumque tradiderit," &c. But where is there here even so much as a syllable respecting the intervention of the church?

It is equally erroneous, that Grotius here too, takes *δικαιος* only in the sense of *bonus lenis*. Here, if any where, *δικαιος* should be taken in its strictest sense.

<sup>31</sup> Such passages as 1 Pet. iii. 18. Hebr. ix. 20, 27, 28, are not at all contrary to this view, for the *ἀπαξ* only refers to the redeeming and atoning *moment* in Christ's death.



Christ alone who is righteous and guiltless,<sup>32</sup> can be an intercessor for others with God, Hebr. vii. 26. 1 Pet. iii. 18, cfr. John xvi. 8, 10. These passages are incompatible with any other explanation, even with that which takes the word in an active sense.<sup>33</sup>

The connection with the subsequent v. 2, is not so much definitively causal, as explicative and amplificative. This is distinctly indicated by the words καὶ αὐτὸς—which here are not so correctly translated by “nam, quia”—as by “et ipse,” “idemque ille.” But this is the context: The office of Christ as paraclet with God, is founded on this, that he himself has become the ἱλασμός for our sins, nay, for the sins of the whole world. The word ἱλασμός refers to Christ’s atoning office *on earth*, more specially to his *death*, cfr. Rom. iii. 25. Without Christ’s redeeming and atoning activity on earth, his activity in heaven could not be conceived. The former was the necessary historical commencing and connecting moment of his heavenly paraclets office, in time and among men.\* Grotius is right in saying that ἱλασμός

<sup>32</sup> The Arm. Transl. adds the explanation καὶ ἄμωμος.

<sup>33</sup> Le Moyne in Wolf, in the Curæ on this passage.

\* This may appear obscure to the English reader, yet it is humbly conceived that the translation is fair. But this is the sense: Christ, the Λόγος, is an eternal paraclet in heaven, *i. e.* as co-existent with God in an *absolute* and *infinite* form of existence, but there is a great gulf betwixt that which is infinite and that which is finite—betwixt the absolute and relative—the earthly and the heavenly—the temporal and the eternal. Since humanity cannot of itself transcend this gulf, if redemption is to be effected, divine power must, *i. e.* the

is a Hebraism for *ἱλαστής*. Calovius observes that here the abstract is, not without an emphasis, put for the concrete : the emphasis, if here really is one, could only be this, that whereas Christ could be called *ἱλαστής* when effecting atonement by means of something external, *ἱλασµός* would denote that he made a sacrifice of his own person, cfr. Heb. ix. 12—14. Grotius says, that *ἱλάσκειν* means, *facere ut cessent peccata*, and that the meaning of the whole is : *Christus vires præstat, ne peccemus in posterum* ;<sup>34</sup> but this is erroneous. Thus the original sense of the figurative expression would be entirely sacrificed, this would be taking the indirect effect for the thing itself, and breaking the connection between this verse and the conclusion of v. 1. As often as Christ in the New Testament is called *ἱλασµός*, *ἱλαστήριος*, &c., cfr. Rom. iii. 25, Heb. ii. 17, this symbolical expression refers to his office of atonement and peace-making, to his manifestation of the divine *ἐλεος*, of the divine mercy and love, as contrasted with the *ὀργή* of the divine justice, and so it does here too.

*Λόγος* of God must descend into a form finite, relative, earthly and temporal ; in other words, there must be an historical as well as an eternal Christ ; and thus Christ's paraclete's office, in as far as it refers to those on earth, must *there* (on earth) have a starting point or moment of commencement, in order to secure to those on earth an interest in Christ's eternal and heavenly paraclesis—for besides, how in any other way could we have any knowledge of the existence of the heavenly paraclesis ?—*Transl.*

<sup>34</sup> Calovius has confuted Grotius from Grotius' own work, *De Satisfactione Christi*, cap. 7 and 10.

What St. John adds, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου, does not refer to the distinction between Jews and heathens,<sup>35</sup> but rather to the distinction between Christians and not Christians generally.<sup>36</sup> According to St. John, Christ was the Σωτὴρ τοῦ κόσμου, iv. 14, Gosp. iv. 42. Christ's redemption and atonement, although in its historical development, and actually, it only comprehends those who are κλητοὶ at the time, extends, according to its idea, (κατὰ δύναμιν) to all mankind, as still to be redeemed, (ὅλον τὸν κόσμον.) But what is St. John's purpose in thus representing the oracle of Christ's redemption and atonement, extended, as it were, to its utmost periphery? Does he wish to subdue the pride of Jewish particularism? That can scarcely be his object! The majority of his readers at least were converted heathens. And at the time when St. John wrote, Jewish particularism in general, in congregations out of Palestine, specially in Greek ones, had been long on the wane, or perhaps did no longer exist. In these regions it necessarily must have receded more and more before the growing preponderance of the Gentile-Christian element. But specially in the Gentile-Christian congregations there gradually arose, instead of Jewish particularism, another that was *Christian*, viz. arrogance and spiritual pride against all who were not

<sup>35</sup> The opinion of Cyrillus.

<sup>36</sup> Some other opinions, as well as also who among the ancient interpreters entertained ours, see in Calovius on this passage.

Christians, against the κόσμος of sin and error. Now as even St. Paul, warring against this, Tit. iii. 2—7, 1 Cor. v. 9—13, recommends meekness to all men, and puts the Christians in mind that they formerly were like those whom they now despised, and that they were now redeemed, not through any merits of their works, but through the divine mercy and φιλανθρώπια, thus, also St. John, wishes to warn his τέκνία against this Christian particularism, and recall to their remembrance, that Christ is come as a Saviour and Redeemer to the *whole world*. In as much as St. John, in other parts of the epistle, so strongly exhibits the contrast between the children of God—the Christian brethren—and the world, it was here so much the more necessary to direct the reader's attention to God's universal grace.

## SECTION THIRD.

## CHAPTER II. 3—17.

IN analogy with the commencement of the preceding section, and in order to develope more fully what was said in i. 5, 6, St. John here in v. 3—5, shews, that without keeping God's commandments, (without *walking in the light*, i. 6,) there cannot be or subsist any true knowledge, nor any true love of God, and accordingly no communion with him, or remaining in him. St. John writes to Christians, who were, and wished to be such, cfr. v. 13, sqq., and

consequently to men who believed that they had knowledge of God, and that they loved him. Of so much the greater force is the syllogism on which the exhortation v. 3—5 is based.

In opposition to the illusive morally barren Christianity of many in that age, the Apostle says, v. 3: By this alone the true knowledge of God shews itself, that we do what he has commanded.

αὐτὸν and αὐτοῦ here, as well as in v. 4 and 5, can only be referred to *God* as the predominating grammatical subject in the preceding section. This rule is followed by Cæcumenius, the Schol. in Matthäi,<sup>37</sup> Erasmus, Calvin, Beza, Piscator and others. But Luther, Grotius, Calovius, Bengel, Semler, and several others, refer αὐτὸν and αὐτοῦ, v. 3—5, to Christ, as the locally nearest preceding grammatical subject, v. 2. But v. 2. is only a parenthesis. As a sure sign that v. 3—5 do not apply to Christ, St. John, in v. 6, where he speaks of Christ, makes use of ἐκεῖνος as a pronoun referring to what is more remote. If we suppose that in v. 3—5, the knowledge and the commandments of *Christ*, and not *God's*, are spoken of, the connection and the analogy of these verses with those of i. 5, sqq., is destroyed, the meaning of v. 5 is rendered obscure, and that inseparableness, (which St. John expressly maintains in iv. 7, sqq.), of the knowledge and love of God, as the two most essential parts of the communion with him, is abolished.

Some, for example Carpzovius, from predilection

to the emphatic, others, for instance Lange, on account of the seeming identity of sentiment in v. 3 and v. 5, understand ἐγνώκαμεν and ἐγνώκα αὐτόν, v. 3 and 4, not of the *knowledge* but of the love of God. Lange here appeals to the *usus loquendi* both of the Old and New Testament, according to which he pretends that ידע, Gen. xviii. 19; Prov. xxiii. 27; Job ix. 21, and γινώσκειν, John x. 14; 2 Tim. ii. 19; Rom. vii. 29, signify to love.

But in none of these passages where ידע and γινώσκειν actually occur, (for in Prov. xxiii. 27, and Rom. vii. 29, we seek these words in vain\*), is this signification demonstrable. The word, particularly when it signifies to *recognise*, to *observe*, to *know thoroughly* and *intimately*, has, indeed, the more or less remote secondary signification of *loving*, of *being solicitous about*, and so forth; still it never is, neither in the Old nor New Testament, exactly tantamount to *love*, but the fundamental signification of knowing always predominates.<sup>38</sup> But, let us suppose that

\* True: but here are clearly two misprints; by reading Prov. xxvii. 23, and Rom. viii. 29, all will appear to be right as far as concerns the quotations; for γινώσκειν certainly is contained in the celebrated πρὸς γινω of Rom. viii. 29. Still the Translator doubts whether these passages are of any material use to Lange in support of his opinion. It is not only a philological, but a controversial question too, whether translating “*Those he did previously love he also did predestinate*,” is preferable to the received version.

<sup>38</sup> Wahl and Bretschneider, too, make γινώσκειν in the New Testament, *ex hebraismo*, signify to love. Wahl appeals to Matth. vii. 23; Joh. x. 14, 15, 27; 1 Cor. viii. 3; Gal. iv. 9; 2 Tim. ii. 19; Ps. i. 6, xxxvi. 10. Bretschneider adds, Rom.



γινώσκειν actually did occur in the Old and New Testament, in the sense of *loving*, here it cannot at all have that sense, not even as a remote secondary signification. In v. 3, ἐγνώκαμεν follows immediately

x. 19; Heb. xiii. 23, where its meaning is said to be *benigniter excipio*. Wisd. iv. 1; Hos. viii. 4; Ps. xxxvii. 18; Jerem. xxiv. 5; Amos iii. 2. But, in none of these passages does ידע or γινώσκειν, properly speaking, signify *to love*, and only in some of them, it is, as a secondary signification, only faintly perceptible. This is the case in Matth. vii. 23; 2 Tim. ii. 19; 1 Cor. viii. 3; Gal. iv. 9; Joh. x. 14, 15, 27; Wisd. iv. 1, where it denotes *to recognize something as one's own, as the true, as the genuine, &c.* In Gal. iv. 9, if γνωσθέντες were translated by *beloved*, the beautiful play upon the words would be destroyed;\* Joh. x. 14, 15, 27, the figurative speech demands the word's fundamental signification, and in 1 Cor. viii. 3, where the preceding ἀγαπᾷ seems to fix upon ἐγνωσται, the secondary signification of *loving*, the allusion to v. 1 and 2, and the antithesis, would be quite lost, were we to translate ἐγνωσται simply by *is loved*. Rom. x. 19, γινώσκειν denotes *to know, perceive*, Heb. i. 23, *simply to know*. Ps. i. 6; xxxvi. 10; xxxvii. 18; Jerem. xxiv. 5; Hos. viii. 4; Amos iii. 2. ידע signifies *to observe, attend to, perceive, &c.* but not at all *to love*. Dr. Gesenius has, with reason, under ידע, in his Dictionary, omitted the signification *to love*, and, with a genuine philological tact, instead of it, put under No. 8, the signification *to be solicitous about a thing, (attend to, esteem, revere)*.

\* No doubt it would *in the translation*; so much the better, however, is the *pun*, as the Author calls it, in the original. There would be no play, no *pun* whatever, if the signification of γινώσκειν were the same in γνόντες and γνωσθέντες, Gal. iv. 9. The common version, "or rather are known of God," is intolerable, since the converse of it would be a blasphemy, and by saying *after that we are known of God*, the Apostle would seem to pre-suppose a time when we were not known, &c. The Translator thinks that this passage, as well as 1 Cor. viii. 3, strongly supports the Author's opponents; and, in Dr. Gesenius's signification, No. 8, there are, at all events, all the main ingredients of *loving*.



after *γινώσκομεν*. This *γινώσκομεν* no man ever understood in any other than its usual and principal sense. But, in the same sentence, particularly in one so short as this, to use a word in two different significations, is altogether contrary to rule, and allowable only in cases of necessity. The case would be different if St. John did not know the word *ἀγαπᾶν*. But, on the contrary, in our epistle, he carefully distinguishes the knowledge and the love of God; and although he considers them as two elements, so inseparable, and so thoroughly penetrating each other, that he will not recognize any true knowledge of God without the love of God, exactly on the separation of the two, in practice as well as in ordinary parlance, is founded the assertion and the exhortation, that both must be united when each of them are genuine and perfect, cfr. iv. 7, sqq. As *γινώσκειν* (τὸν ἀπ' ἀρχῆς, τὸν πατέρα, τὸν Θεόν,) v. 13, 14; iv. 7, 8; v. 20, does not denote *loving*,—as St. John nowhere in his gospel has used the word<sup>39</sup> in that sense,—he certainly does not here use it in that acceptation. St. John, in this place, undoubtedly speaks of the knowledge of God, in an eminent sense of the word, but not in as far as it is identical with the love of God, but only in as far as it, being truly practical, leads man to the observance of the divine commandments, and thus shews itself in an increasing love of that God who has been recognized as Light.<sup>40</sup> Neither

<sup>39</sup> See the Author's preceding note.

<sup>40</sup> Schol. Matthäi, p. 113, (ὅτι ἐγνώκαμεν) τουτέστι, πείραν αὐτοῦ ἐσχήκαμεν, ἠνώμεθα, καὶ ἀνακηρύξαμεθα αὐτῷ, cfr. p. 216, on v. 3.

is v. 5, as Lange supposes, only the logical conversion of v. 3; but St. John proceeding and enlarging,<sup>41</sup> as is indicated by the δὲ, v. 5, after having shewn in v. 4, the inconsistency between the knowledge of God and the non-observance of his commandments,<sup>42</sup> intends to make plain, that that love of God which necessarily is combined with a living knowledge of God, exhibits and perfects itself in the faithful observance of the divine λόγος (*i. e.* the total of the ἐν-τολαὶ revealed through Christ,) and that, accordingly, a true communion with God only exists where the Christian knowledge and love of God shews itself, lively and fertile, in a pure moral conduct.

With great emphasis St. John puts the ἀληθῶς which belongs to ἡ ἀγάπη τοῦ Θεοῦ τετελεσθῆ. even before ἐν τούτῳ.<sup>43</sup> It has a retrospective reference to ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν, v. 4.

The greatest number of the ancient and modern interpreters understand ἀγάπη τοῦ Θεοῦ to mean man's love to God. This sense also best agrees with the context, particularly with the ἐν αὐτῷ ἐσμὲν in the conclusion of the verse. Generally ἀγάπη τοῦ Θεοῦ with St. John, means love to God, *cfr.* Gospel v. 42, (xv. 10, 13.) Our epistle ii. 15; iii. 17; v. 3. Where the reverse is the case, and τοῦ Θεοῦ is a genitive of

<sup>41</sup> Grotius on v. 5, says very truly: *Is non novit tantum Deum, sed et perfecte amat. Amor praesupponit cognitionem. Itaque oppositio hic fit cum accessione.*

<sup>42</sup> Similarly St. Paul, Rom. i. 18, sqq. Ephes. iv. 17, sqq. v. 8, sqq. Tit. i. 16.

<sup>43</sup> Gersdorf's Sprach-charakt: des N. T. (The character of the language of the New Testament,) vol. i. p. 477, sqq.

the gramm. subject, the context either is quite different, as in iv. 9, or something that determines the sense is added, as in iv. 16.

Man's love to God is something infinite. Its increasing perfection towards man's absolute moral union with God, is the problem, the object of the Christian life; but who does ever completely attain this object? The Christian's love to God, even when his conduct is most pure, is always imperfect. How then can St. John say ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται? Because the Roman Catholic dogmatists of the 16th century took this proposition in a false sense, and in the controversy against the evangelical doctrine of justification, made an erroneous application of it; several protestant interpreters of that age, have, either as Flacius and Calovius, explained ἀγάπη τ. θ. as God's love to us, or, what is still more arbitrary, divested the word τετελείωται of the sense of perfection, and believed that it only denoted the demonstration of love in deed and in truth, as contrasted with mere appearance and hypocrisy. This latter opinion was espoused, for example, by Osiander, Beza,<sup>44</sup> and others; and likewise by many modern authors, whom the seeming practical untruth of the proposition does offend.<sup>45</sup>

But how entirely futile it is to deprive τετελείωται,

<sup>44</sup> Beza compares it with the French : *mettre en exécution*.

<sup>45</sup> They either take ἀγάπη τ. θ. for God's love to us; this Bengel has done; or, as Carpzovius and Lange, they understand τετελείωται to denote the real existence, the *vere obtinere*, of the intensity and truth of the love to God. Carpzovius ap-

of its ordinary signification in the passage before us, is shewn by St. John's use of this word, in such clear passages as Gosp. iv. 34, v. 36, xvii. 4, 23, xix. 28. 1 Epist. iv. 18. St. Luke too, St. Paul, St. James ; but particularly the author of the Epistle to the Hebrews, never use the word in any other than its ordinary sense, cfr. Luke ii. 43. Acts xx. 24. Phil. iii. 12. Heb. ii. 10, v. 9, &c. And why should we require any other? The proposition is quite true, and free from any difficulty, when we only recollect that St. John, in the epistle in general, refers to the ideals of moral perfection, and considers *τηρῆν τὸν λόγον* τ. 9, as something that is perfect. His language too, is even in its form clearly hypothetical : and Calvin observes very truly: *Breviter indicare voluit, quid a nobis deus exigit, et in quo posita sit fidelium sanctitas.—Si quis objiciat, neminem unquam fuisse repertum, qui deum ita perfecte diligeret: respondeo, sufficere modo quisquis pro gratiæ sibi datæ mensura ad hanc perfectionem aspiret. Interim constat definitio, quod perfectus dei amor sit legitima sermonis ejus observatio. In ea nos progredi, sicut in notitia proficere debemus.*<sup>46</sup>

peals to iv. 12, 17, and refers to the Latin usage of *perficere* for *obtinere*. Least to be recommended is Semler's mode of solving the difficulty, and no demonstration is required to shew its falsity ; he thus paraphrases the proposition : *hic solus perfectissimam et infinitam dei in homines caritatem, recte didicit.*

<sup>46</sup> Luther in his Scholia : *Christiani habent duo privilegia. Primum et summum est cognitio Christi seu ipse Christus, in quo habent non solum caritatem perfectam, sed perfectas omnes alias virtutes Christianas.—Deinde habent etiam primitias*

The meaning of the conclusion of the proposition, which is connected with i. 6, is this: By this, by the keeping of the commandments only, we ascertain that we (in knowledge and in love), have communion with God, *i. e.* that we are true Christians.

In order to determine more precisely, in what measure and degree, the keeping of the commandments should be found with Christians, St. John v. 6, refers to the example of Jesus Christ the righteous. As He, while on earth, always did that which pleased God, Gosp. viii. 29,—kept the Father's commandments, and thus remained in him, xv. 10: thus also the true Christian, if he wishes perseveringly to remain in the communion with God, (λέγων—ἐν αὐτῷ μένειν):—has nothing less required of him, than to become like unto the Lord, and unconditionally to follow his footsteps, 1 Pet. ii. 21, 22. Phil. ii. 5.

As the gospel of the Apostles always combined the commandment of sanctification and imitation of Jesus, with the announcement of Christ's manifestation, so St. John, in v. 7, reminds his readers, that even this, what he now is impressing on their minds, i. 5, 6, sqq., ii. 1, 5, 6, is no new commandment, but an old one, the very same which they heard from the very beginning, (since they had become Christians.) What here is meant, is not any single commandment in particular; but the entire λόγος of the

*spiritus et donum faciendæ, legis aliquo usque.* It may be seen that Luther too interpreted this passage according to the analogy of his faith—he did not exactly hit the mark: still, how much more sagacious and spirited is his interpretation than that of the polemical divines of his party!

gospel, (see our epist. i. 5), concerning the walking in the light, that those who are redeemed ought to abstain from sin, &c., is the old commandment given to the Christians from the beginning.—Thus is explained, the seemingly redundant addition, which Lange considers as one of the many tautologies in St. John, ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος (see v. 5), ὃν ἡκούσατε [ἀπ' ἀρχῆς.]<sup>47</sup>

As ἀπ' ἀρχῆς, in both places, only can refer to the initiation of the readers into Christianity, and as from i. 5, downwards, no other ἐντολὴ has been mentioned, than that of walking in the light, of abstaining from sin, of imitating Jesus the righteous; and as also the epistle manifestly is more addressed to converted heathens than to converted Jews,—those are in error, who, like Flacius, Beza, Clarius, Grotius, Carpzovius and others,<sup>48</sup> understand the ἐντολὴ in

<sup>47</sup> The words in brackets are omitted in some important MSS., in A B C, &c. But this omission being satisfactorily accounted for by the ὁμοιοτέλευτον, and the words being demanded by the context, Griesbach has with reason retained them in the text.

<sup>48</sup> Among the ancients, St. Augustine did rightly understand this passage. Quite erroneous, and manifestly arising from a misunderstanding of the words ἀπ' ἀρχῆς, which it was thought necessary to take here in the same sense as in i. 1, is the explanation in the Schol. Matthäi: εἰ μὲν — Ἰουδαίοις ταῦτα γράφει, εἰκότως τὴν περὶ ἀγάπης ἐντολὴν οὐ καινὴν εἶναι φησί. πάλαι γὰρ αὐτὴν διὰ τῶν προφητῶν ἐπηγγείλατο. εἰ δὲ οὐχ οἱ Ἰουδαῖοι ἦσαν, ὡς παρίστησι τὸ τέλος τῆς ἐπιστολῆς, μὴ ποτ' οὐκ ἐντολὴ παλαιὰ καὶ ἀπ' ἀρχῆς ὑπάρχουσα καὶ ἀκουσθεῖσα πᾶσιν ἀνθρώποις ἐστίν, ἡ κατὰ τὰς φυσικὰς ἐννοίας φιλικὴ διάθεσις. Πάντες γὰρ φύσει ἡμεῖρα καὶ κοινωνικὰ ζῶντες ἄγαπῶσι τοὺς πλησίον, cfr. the minor Schol, p. 114, 115, where we find similar expressions.



this place as applying to the commandment of brotherly love, and the antithesis between the Old and New, as referring to the Old Testament, where this commandment first was given, Lev. xix. 18, and the New, where the same commandment was reconfirmed and enlarged.<sup>49</sup> First in v. 9, St. John speaks of brotherly-love in a more special manner, and indeed, as it seems, rather by way of example, or, at all events, as proceeding from generals to particulars, than as having implied in the words ἐντολὴ καινὴ καὶ παλαιά, the love-commandment of the Old and New Testament. If the interpretation here alluded to were the right one, not only the 7th verse would be unconnected with that which precedes, but the 8th verse too would be almost destitute of sense and design. The inaccuracy of this interpretation, which had not entirely escaped Calvin's observation, shews itself more specially in this, that for its justification it requires that the words εἴχετε ἀπ' ἀρχῆς and ἠκούσατε do imply an allusion to the Old Testamental *olim*, and to the ancestors of the Jewish readers of the epistle. This is maintained by Grotius, who, in support of his opinion, quotes Matt. xxiii. 35. Mark x. 3. John vi. 32; vii. 19, 22. Acts iii. 22; vii. 38. But inasmuch as these passages occur in addresses delivered to real Jews, it is evident that the support which they afford is of small weight; and it is indeed surprising that Grotius did not observe this difference.

<sup>49</sup> Clemens, in his *Adumbrat*, also explains the words παλ. ἐντολ. by the paraphrase: per legem et prophetas, but he does not understand them as referring exclusively to the love-commandment.



Equally arbitrary is Carpzove's explanation : he makes the sense of the words  $\epsilon\chi\epsilon\iota\nu\ \acute{\alpha}\pi'\ \acute{\alpha}\rho\chi\eta\tilde{\varsigma}$  to be *habuisse semper, idque vel in ipso V. T.* ; but the words  $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu\ \acute{\alpha}\pi'\ \acute{\alpha}\rho\chi\eta\tilde{\varsigma}$  he refers to the gospel, as being a repetition of the law of the Old Testament. The opinion that St. John, from apologetical motives, and because the novelty of the gospel was offensive to the readers of the epistle, calls the commandment of which he is here speaking, an *old* commandment, is also erroneous : it is satisfactorily confuted by v. 8. The supposed allusion to the discourse of Jesus in the gospel xiii. 34, is very remote, and does by no means justify our conforming to that passage the interpretation of the passage before us. In the gospel Christ speaks of his love-commandment, which, in respect of its comprehensiveness and intensity, was altogether new, and there he distinctly expresses the contrast betwixt the  $\kappa\alpha\iota\nu\eta\ \acute{\epsilon}\nu\tau\omicron\lambda\eta$ , and the  $\pi\alpha\lambda\alpha\iota\acute{\alpha}$  of the Old Testament. But here the stated contrast is immediately again removed, and the relation between the Old and the New is, on account of the words  $\acute{\alpha}\pi'\ \acute{\alpha}\rho\chi\eta\tilde{\varsigma}$ , quite different. Still, this contrast is by no means here insignificant ; it is put with a serious paraenetical design. The new commandment at first frightens the slothful mind. On that account, and also because St. John trusts that his readers are true Christians, and wish to be such, he says : This commandment is not new, but old, it has long been known to you, and put in practice by you. But because man so easily forgets his duty, and never fully and satisfactorily gets by heart God's commandments, the Apostle, wishing to reprove the forgetfulness,

even of the best, and to spur them on, adds, v. 9, as if wishing to correct what was put in v. 8, *πάλιν* <sup>50</sup> *ἐντολὴν καινὴν γράφω ὑμῖν*: accordingly not in the sense, as Bengel thought, that he now first *writes* to them, what they before *had only heard*, nor in the sense, that the isolated love-commandment of the Old Testament is renewed through Christ, and has become a commandment of the New Testament; but only and exclusively in this sense, that even the most ancient of commandments (in this place specially the *ἐντολὴ* of walking in the light,) commonly are forgot by an *ἀκροατῆς ἐπιλησιμονῆς*, \* a designation more or less applicable to every man; and that they are new to him, as often as he is admonished to observe them—or perhaps also in this sense, that what is new generally has the greatest charm, and that new laws, as long as they are new, are most zealously observed. In both cases the paraenetic design of the idea is manifest. Only in the latter case, the short proposition would require to be resolved, as it has been resolved by Dr. Knapp, in the following manner. <sup>51</sup> *Illam præceptionem, quam vobis dudum cognitam esse dixi, sic vobis denuo commendo atque injungo, tanquam si nova esset, nec vobis antehac unquam audita,* as if St. John had written, *αὕτη ἡ ἐντολὴ καινοπρεπὴς ἔστω ὑμῖν καὶ ἀεὶ καινὴ*. Although this explanation is pleasing, I still prefer the former, which presupposes

<sup>50</sup> Grotius says, *πάλιν* — est *ἐπανορθωτικόν*.

\* *Hearer of forgetfulness*, a Hebraizing expression for Forgetful hearer.—[*Transl.*]

<sup>51</sup> In his Script. var. argum. p. 340, 347.

no sort of imperative in the proposition, and makes it merely monitory and expressive of a universal experience; the former is also more simple, and harmonizes better with the commencement of v. 7.

Still more controverted is the interpretation of what follows: ὃ ἐστὶν ἀληθὲς — — ὅτι ἡ σκοτία:

As to the construction of this proposition it may be observed, that that analysis of it which Dr. Knapp has adopted is the only right one: πάλιν (ὡς) ἐντολήν καὶ ἡν γρ. ὑμῶν (τοῦτο) ὃ ἐστὶν ἀλ. But, conformably with this solution, which renders correct a sentence by many considered as incorrect, the word ὅτι can only be considered as a causal conjunction, and not ἐιδικῶς, as it has been taken to be by Castellion and others.

It is uncertain whether we ought, in this place, to read ἐν ὑμῶν, or ἐν ἡμῶν. The latter reading is found in the Alexandr. MS., and besides in a few authorities of no great weight; it seems to owe its origin to a false generalizing interpretation of the passage. The common reading ὑμῶν, which is supported by the greatest number of authorities, merits preference, even because it better corresponds with γρ. ὑμῶν, both here and in v. 7, and because it conveys a more difficult as well as also a more delicate meaning.

The context, and the sense of the difficult words ὃ ἐστὶν ἀληθὲς — — ὅτι σκοτία, &c. differs with the interpreters according to their conception of what is implied by the word ἐντολή, and by the contrast between παλαιὸν and καινόν.

According to my view, the context and the sense is as follows: St. John having said of the imitation

of Christ, v. 6, and of the walking in the light, v. 6, that this is for his readers an old, long known, yet never an obsolete, but ever a new commandment, he adds, with reference to this contrast, that this ἐντολή is certainly true and established (ἀληθὲς), and that its truth and certainty is grounded, partly on the example of Christ, who thus walked in the light, v. 6, partly on the experience of his readers. For, as to the latter point, he means to say, that among them (inasmuch as they do now walk in the light) the darkness of error and sin (in which they lived ere they became Christians) is already vanishing, παύεται,<sup>52</sup> and that the genuine light of the true knowledge and love of God is now shining forth among them.

We ought ever to bear in mind, that St. John writes to men in whom he has the confidence that they are, and that they wish to be, 'true Christians, and whom he only desires to spur on to become such, more fully, and more perfectly. The paraenetic force is grounded on this, that the commandment which already is established as true and genuine—which by an exalted example, and by the experience of those to whom the epistle is addressed, has been shewn to be practicable and salutary, will, in all probability, be considered as more sacred, and more easily put in practice.

This interpretation agrees best with Dr. Knapp's,

<sup>52</sup> St. John uses this verb here, and in ii. 17, in a middle acceptance; but St. Paul, in 1 Cor. vii. 31, gives it a neutro-passive sense in an active form; the classic authors, when they use the word in this sense, do inflect it in the same manner as St. Paul.

and only in this respect differs from it : that Knapp, conceiving the Christian love-commandment to be meant by the ἐντολή, understands the words ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ, to express the ratification of this commandment by Christ's love in his death on the cross, iii. 16. But whereas the words : καθὼς ἐκεῖνος περιπατήσε, to which the expression ἀληθὲς ἐν αὐτῷ undoubtedly refers, must be quite generally understood of Christ's pure and spotless life ;—further, since the conclusion of the verse only speaks of the general moral contrast between the darkness of sin and error, and the light of the true communion with God, confr. i. 5, 6,—and, finally, since first in v. 9 and 10, the more special contrast betwixt brotherly love and hatred to the brethren, is developed as a consequence from the general moral contrast :—it appears manifest, that the commandment and example of Christ must here be taken in a much more comprehensive sense, and indeed in no other than that in which we have taken it.

A more careful examination of such interpretations as differ from the one we have proposed, may tend to place ours in a clearer light.

Those interpreters who suppose that the ἐντολή means the love-commandment, and that the words παλαιὸν and καινὸν refer to the contrast betwixt the Old and New Testament, fall, by such a supposition, into the greatest embarrassment when they come to deal with the passage before us, and from this embarrassment they can only, by the most constrained interpretations, extricate themselves. Thus Grotius, for example, explains the words ὃ ἐστὶν ἀληθὲς ἐν

αὐτῷ καὶ ἐν ὑμῖν thus : “ Quod in ipso, *i. e.* in Christo verum *fuit*, *i. e.* re ipsa (ἀληθὲς for ἀληθῶς) *apparuit*, et in vobis, *sc.* debet.” “ Christus,” he adds, “ non paucos homines, sed omnes dilexit, et ita, ut præ ipsorum salute ne vitam quidem suam caram haberet. Sic et nos *debemus* facere, iii. 16. Then he takes the σκοτία for the age of the Mosaic law, and the φῶς for Christ and the economy of the New Testament, and, presupposing the readers of St. John’s Epistle to have formerly been Jews, he makes παράγεται serve instead of a past tense. Several have followed the example of Grotius.

That this explanation is arbitrary and constrained, is very manifest. How can it be justified to explain ἐστίν almost as if it were quite absent:—at one time referred to Christ, as a past tense, and as put for φανερωθῆναι, and next, when referred to ἐν ὑμῖν, as an imperative? It is also unjustifiable to refer ἀληθὲς, as an abverb, merely to Christ, and not to ἐν ὑμῖν, since the double relation of this word both to ἐν αὐτῷ, and to ἐν ὑμῖν, is sufficiently indicated by the prefixed ἐστίν. When and where, in the New Testament, is the age and economy of the Old Testament called σκοτία?<sup>53</sup> Such an expression would seem almost Marcionitic, in as much as σκοτία in the New Testament, never denotes what is merely imperfect, but always sin and error. But let us suppose that σκοτία

<sup>53</sup> The ancient interpreters, who thus understood the contrast betwixt the Old and New, observed this difficulty, and, apparently on that account, read σκία. This reading we find in the Alexandr. MS. and in *d* with Matthæi, both here and in v. 9. But why not also in v. 11?



in some place or other is used in that sense, how can it be used in such a sense here, since the love-commandment of the Old Testament (if that is meant in v. 7) is by no means repealed, but recommended and stated to be reinforced; and since σκοτία and φῶς, throughout the Epistle and Gospel of St. John, are only used to designate the contrast betwixt the darkness of error and of sin, and the light of truth and godly life? Even if all the readers to whom St. John's epistle was addressed were converted Jews, how arbitrary it would be to assume that παράζεται, which is quite parallel and synonymous with ἤδη φαίνει, is to be taken in a preterite sense, and the latter not! As improper as it would be to consider ἐστίν and φαίνει, as preterites, as improper it is to consider παράζεται as such.

Still more awkward is the manner in which those endeavour to extricate themselves, who suppose that παλαιὸν and ἀπ' ἀρχῆς refers to the innate love-propension of human nature. As if the text were, not ἐν αὐτῷ, but ἐν ἑαυτῷ, they translate, "quae res in se vera est." Nay, with Œcumenius, this explanation reaches the highest grade of arbitrariness and confusion, as ἐν αὐτῷ, is both taken for ἐν ἑαυτῷ, and at the same time referred to God.<sup>54</sup>

<sup>54</sup> The ancient Greek interpreters seem to have been quite at a loss with regard to this passage. They, for the most part, take ὅτι in the sense of *that* (quod), and interpret thus: ἐντολὴν δὲ καινὴν, ὅτι αὐτός ἐστιν ὁ φανερωθεὶς λόγος, ἡ ἀλήθεια, καὶ μεταδίδωσιν ἡμῖν τῆς αὐτοῦ γνώσεως, ὅτι ἡ σκοτία παρὰ γ. κ. τὸ φῶς φαίνει, καὶ ὅσον ἡμεῖς τὰ φωτὸς πράττειν. Thus the Schol. of Matthäi, p. 114. Another Scholion says: ποῖάν φησιν ἐντολὴν καινὴν;



Many, and more particularly modern interpreters, who find it grammatically offensive to refer  $\delta$  to  $\kappa\alpha\iota\nu\eta$   $\acute{\epsilon}\nu\tau\omicron\lambda\eta$ , and cannot discover any suitable meaning in the word  $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$ , propose to take the article  $\delta$  for the masculine article,—to consider the sentence  $\delta$  — —  $\kappa\alpha\iota$   $\acute{\epsilon}\nu$   $\acute{\upsilon}\mu\tilde{\iota}\nu$  as a more accurate elucidation of the  $\acute{\epsilon}\nu\tau\omicron\lambda\eta$   $\kappa\alpha\iota\nu\eta$ —and then translate thus: Every true Christian is united with him (with Christ), as well as with you. This is Lange's interpretation. Again, in a different way, others take this proposition thus: I write to you the new commandment,—to you who are united (taking  $\delta$  for  $\omicron\iota$ ), with Christ, as he (as if there was  $\alpha\upsilon\tau\omicron\varsigma$  before  $\acute{\epsilon}\nu$   $\acute{\upsilon}\mu\tilde{\iota}\nu$ ) is with you. But not to mention the lamentable obscurity of these interpretations, how can such an enallage of gender and number, and, in general, such a confusion in the construction, in any way be justified in an author, whose stile is so simple as is the stile of St. John?

Less harsh indeed, but still arbitrary and subversive of the perspicuity and clearness of St. John's simple idea, is the interpretation of those who refer  $\delta$  only to the predicate  $\kappa\alpha\iota\nu\eta$ , and take  $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$  for  $\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$ , as if St. John's meaning had been this: which (*viz. new,*) the  $\acute{\epsilon}\nu\tau\omicron\lambda\eta$  really is, both with regard to Christ, who has loved us after a manner which is entirely new, and also with regard to you, among whom the new light is shining forth. This is Morus's explanation. Semler's is similar, only the  $\kappa\alpha\iota\nu\eta$   $\acute{\epsilon}\nu\tau\omicron\lambda\eta$ , he supposes to mean the gospel of Jesus generally. But

$\tau\omicron$   $\phi\acute{\alpha}\varsigma$   $\epsilon\acute{\iota}\varsigma$   $\tau\omicron\nu$   $\kappa\acute{\omicron}\sigma\mu\omicron\nu$   $\acute{\epsilon}\lambda\lambda\eta\lambda\upsilon\theta\acute{\epsilon}\nu\alpha\iota$ ,  $\tau\omicron\upsilon\tau\acute{\epsilon}\sigma\tau\iota$ ,  $\tau\omicron\nu$   $\kappa\acute{\upsilon}\rho\iota\omicron\nu$   $\eta\mu\tilde{\omega}\nu$  'I. X. κ. λ. — From such and similar interpretations the origin of the reading  $\eta\mu\tilde{\iota}\nu$  may be easily conceived.

is it not manifest, that if ever there is a case in which the exchange of the neutral adjective is inadmissible, that case certainly occurs here, where the construction of the proposition: ὁ ἐστὶν ἀληθὺς ἐν αὐτῷ, that proposition being separately considered, is completely regular, confr. ii. 27?

The adverb ἀληθῶς, and the adjective ἀληθής, and ἀληθές, are equally known to St. John, but he never interchanges one of these for the other, and least of all does he use the last instead of the first.

Now, if the sense and the context of the preceding passage, v. 6—8, is such as we have stated: v. 9, 10, will be observed to be connected with it in an easy and natural manner.

The chief virtue of the Christian life, of the life in the light, and the chief injunction of Christ is, according to St. John, brotherly-love; love is also, according to St. Paul, the fulfilment of the law, the bond of perfection, Gal. v. 14. Col. iii. 14. With reference to this principle, and proceeding from that which is general to that which is more special, St. John says, v. 9, ὁ λέγων ἐν τῷ φωτὶ εἶναι, whoever thinks that he is a true Christian,<sup>55</sup> and yet hates his brother, he still is—ἐὼς ἄρτι,<sup>56</sup>—in the darkness of non-Christianity: as love is the essence of Christianity, its cardinal virtue, and the γνώρισμα of Christians, so *hatred* also is, according to St. Paul, the chief vice of the heathen, and, in general, of the unredeemed and infidel world,

<sup>55</sup> Schol. Matthæi: ὅστις λέγει εἶναι τοῦ Χριστοῦ.

<sup>56</sup> "Εως ἄρτι, which is an expression peculiar to the idiom of the N. T. occurs besides this passage, in the sense of *adhuc*, only in the Gospel of St. John v. 17.

cfr. Rom. i. 29, sqq. Tit. iii. 3. 2 Tim. iii. 2, 3, 4. The aspect of the heathen and of the Jewish world, as it then was, completely justified this proposition.

In order to secure St. John against the reproach of particularism, some authors have maintained that ἀδελφός, is here equivalent to ὁ πλησίον. Also in order to give a better form to the idea, and because it is maintained that the proposition: “he who hateth his brother, walketh in darkness,” is perfectly plain, the signification of *negligere* has been given to the word μισεῖν.<sup>57</sup> Both these suppositions are erroneous. Writing to Christians respecting their mutual relation to each other i. 7, and, at the same time, alluding to Christ’s new commandment, Gosp. St. John xiii. 34, the Apostle could only speak of the Christian brotherly love, in the more restricted sense, and not of universal philanthropy. And in as much as St. John uses strong antitheses in the epistle throughout, and considers every lack of love to the brethren as hatred, the signification of μισεῖν cannot here by any means be softened.

Because St. John presupposes readers who were Christians, he uses in v. 10 the expression ἐν τῷ φωτὶ μένει. Love is the right, the free course of Christian virtue: before it all obstacles, all stumbling-blocks vanish, cfr. 1 Cor. xiii. 4—7. In illustrating the words καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν Grotius justly compares them with Ps. cxix. 165, where the phrase is similar εἰρήνη πολλή τοῖς ἀγαπῶσι τὸν νόμον, καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον, מכשול. The following passage in v. 11, and a comparison with the Gospel of

<sup>57</sup> Thus John Price, and others.

St. John xi. 9, 10, render the meaning of the word *σκάνδαλον* here incontrovertible. It means every stumbling-block for the virtue and sanctification of a Christian. The words *ἐν αὐτῷ* are not put instead of *αὐτῷ*, as Grotius supposes, but, according to the usage of St. John, they ought to be joined with *εἰναι*, and this phrase with St. John is often synonymous with *ἔχειν* here the most suitable version would be: “for such an one no *σκάνδαλον* exists.” As illustrative of the figurative speech, v. 11, cfr. the Gosp. xi. 9, 10. Grotius does here make this distinction between *ἐν τῇ σκοτίᾳ ἐστὶ* and *ἐν τ. σκ. περιπατεῖ* that the former denotes the disposition of the mind, the latter the act. Probably more correctly the relation between these two phrases would be thus stated: St. John proceeds from that which is less, to that which is more figurative, and then further enlarges the latter. The words *οὐκ οἶδε ποῦ ὑπάγει*, correspond with the words *σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν* in v. 10. The conclusion *ὅτι ἡ σκοτία*, &c. is not to be taken as Grotius takes it, as if St. John would say, eum, qui in tenebris versatur, non plus videre, quam si coecus esset; to this the causal *ὅτι* is repugnant. St. John’s meaning rather appears to be as follows: The darkness in which the uncharitable man walketh, is in himself, and proceeds from him, he being wrapped up in hatred, and blinded by hatred. Thus it is! God’s world is full of light, and the path is even; but man darkens it and makes the path uneven for himself, by his own doing—by his sin.

The warning against the love of the world in v. 15, is very beautifully and naturally joined to the ex-

hortation to Christian brotherly love, as the safest guide in the road of sanctification and imitation of Christ. But, before coming to this warning, St. John declares to his readers, with what presuppositions, and on what relying, he writes all this to them, v. 12—14. Now, in these verses we meet with serious difficulties.

In v. 12, the common reading  $\gamma\rho\acute{\alpha}\phi\omega$  and  $\tau\epsilon\kappa\nu\acute{\iota}\alpha$  is sufficiently protected against the reading  $\epsilon^{\gamma}\rho\alpha\psi\alpha$  and  $\pi\alpha\iota\delta\acute{\iota}\alpha$  which is given by a few, and not very weighty authorities. It is manifest that  $\tau\epsilon\kappa\nu\acute{\iota}\alpha$  is not here to be taken in any other sense than in v. 1 and 28, and also in iii. 7, and many other places. Neither is there any controversy as to this point, that the unusual form  $\acute{\alpha}\phi\acute{\epsilon}\omega\nu\tau\alpha\iota$  is put instead of  $\acute{\alpha}\phi\epsilon\tilde{\iota}\nu\tau\alpha\iota$ ,<sup>58</sup> and that we accordingly must translate not *remittuntur* but *remissa sunt*. If  $\delta\tau\iota$  is taken,  $\epsilon\iota\delta\iota\kappa\tilde{\omega}\varsigma$ , the object belonging to  $\gamma\rho\acute{\alpha}\phi\omega$ , is indeed close at hand; but the meaning thus obtained is very unsuitable and out of place. Only by supposing  $\delta\tau\iota$  to be a causal conjunction we obtain a sense which is suitable to the context. But to what is then  $\gamma\rho\acute{\alpha}\phi\omega$ , being without an object, to be referred? Some authors, as for example Carpzovius, refer it along with the following  $\gamma\rho$ . and  $\epsilon^{\gamma}\rho\alpha\psi\alpha$  to the particular exhortation of v. 15, as its proper objective proposition. But this would be too intricate for St. John's style. There remains no other alternative, than either antithetically to  $\epsilon^{\gamma}\rho\alpha\psi\alpha$  to refer it to all that is to be written hereafter, and then the absence of the object is most

<sup>58</sup> Winer's Gramm., p. 34, 35.

easily explained, or to supply the word  $\tau\alpha\tilde{\upsilon}\tau\alpha$ , and refer it to all that has preceded : which of these two modes of construing deserves the preference, can first be decided when  $\tilde{\epsilon}\gamma\gamma\alpha\psi\alpha$  in v. 13 and 14 is explained. But v. 12, separately considered, can give no other meaning than this, “ I write to you children (*i. e.* I exhort you to a pure Christian life,) because your sins are forgiven, for his (*i. e.* Christ’s, v. 6, 7, 8) name’s sake ; that is, either, because you have an interest in the redemption through Christ, and thus being free from sin, are rendered able to walk in the light of the new life—which the unredeemed, who are still fettered in darkness cannot do—or, (and this meaning appears to me preferable) because, now having been purified and liberated from sin through Christ, and having become children of the light, you also remain pure and free from sin, and must walk worthily as the children of the light, *cfr.* Col. i. 3, iii. 1, sqq. The  $\delta\upsilon\omicron\mu\alpha\ \sigma\upsilon\tau\omicron\upsilon$ , for the sake of which (for the belief in which) sins are forgiven, means the name, the dignity of Christ as Saviour.

If  $\delta\tau\iota$  is a causal conjunction in v. 12, it is likewise causal in v. 13 and 14. Were we to take it  $\epsilon\iota\delta\omicron\iota\kappa\tilde{\omega}\varsigma$ , it would here, too, give an unsuitable meaning.

The first two  $\gamma\epsilon\acute{\alpha}\phi\omega\varsigma$  in v. 13, are in critical respect satisfactorily established. But the last  $\gamma\epsilon\acute{\alpha}\phi\omega$  is not so. Several important authorities of Griesbach’s put  $\tilde{\epsilon}\gamma\gamma\alpha\psi\alpha$  instead of it—and this reading I think preferable.  $\Gamma\epsilon\acute{\alpha}\phi\omega$  mars the undoubtedly intended symmetry of the propositions, v. 12, 13, 14, and this reading appears partly to have arisen from



a false interpretation of *παιδία*, as denoting boyhood, and partly from this, that v. 12 was considered as unconnected with the symmetrical repetition; but this is erroneous. If we read ἔγραψα, we will have ἔγραψα three times repeated, and, corresponding with γράφω, three times repeated in v. 12 and 13.

Now, to whatsoever γράφω in v. 12 refers, even to that does the twice repeated γράφω in v. 13 also refer, and, indeed, in the same acceptation.

St. John having in v. 12 addressed his readers collectively, in v. 13, classing them according to their age, he specially first addresses the fathers in the congregations, and then the youths. To the former he says: that he writes to them, presupposing that they have recognized *him* who was from the beginning τὸν ἀπ' ἀρχῆς, cfr. i. 1, *i. e.* the Redeemer, v. 12, the Lord, (St. Paul would have said τὸν κύριον, the head of the congregation,) and that they, in conformity with this recognition, must feel themselves bound to walk in the light, as he did walk in the light; but *to the latter*, he says, that he writes to them, presupposing that they have already vanquished the evil one, (τὸν πονηρὸν) the prince of this world, and accordingly, as being redeemed, and warriors of Christ, they now had both strength and motive completely to extricate themselves from darkness and from sin.

Still in Christian communities, that exhortation is ever most effectual, which presupposes a Christian temper and a good will, and only appears to be an inevitable consequence of that hypothesis. And since the different ages in the congregations have

different moral requirements, and different characters, nothing can be more proper for the monitor, than to address himself to each class specially, and exhort them according to their different wants and characters. This is what St. John does in this place, and St. Paul follows a similar plan, Eph. iv. 1 ; v. 1, sqq., 8 sqq. Tit. ii. 2, sqq., and in other places.

Consciousness of forgiveness of sins, and of redemption through Christ, is the very first principle and commencement of Christian life. Accordingly, to this the paraclesis of St. John is first applied, v. 12. But the belief in the Lord, and the consciousness of redemption by him, is followed by the indispensable strife against the world and its prince, the evil one, as also by an increasing knowledge of the Son of God. Now, as Christian wisdom, experience, and knowledge, are specially expected to be found with the fathers in the congregation ; so also the strife against the evil one, *i. e.* the Christian prowess, most specially with the youth, which is most tempted by the world and its lusts. The advancement in Christian life, is a progressive knowledge of Christ, and a constant victory of the evil one ; the expressions ἐγνώκατε and νενικήκατε allude to this.

Some authors suppose τὸν ἀπ' ἀρχῆς (deeming such a sense more appropriate in an address to πατέρες) to mean GOD, the Ancient of Days, as he is called by Daniel vii. 9, 22. But the fitness of this explanation is so far from being obvious, that the allusion in πατέρες to the Ancient of Days, would, indeed, not be free from impropriety. St. John never applies to

God any other designation than either ὁ Θεός or ὁ πατήρ. Moreover, Daniel's expression עֲתִיק יִמִּין, ὁ παλαιός ἡμερῶν, has a quite different meaning from our ὁ ἀπ' ἀρχῆς. As an allusion to Christ, immediately precedes in v. 12, as the antithesis τὸν ποιητὴν would apply with more propriety to Christ than to God, and as the words ὅ ἦν ἀπ' ἀρχῆς, i. 1, is an undoubted parallel passage, the words before us must necessarily be referred only to Christ.

Others are of opinion, that the words ἐγνώκατε τὸν ἀπ' ἀρχῆς denote the personal acquaintance of the fathers of the congregation with Christ. But, in the congregations of Asia Minor, at this period, there could hardly be any body who had personally known the Lord, except St. John himself. And if we admit that a few such might have existed, how could St. John, without distinction, say to all the fathers, in this sense: ἐγνώκατε τὸν ἀπ' ἀρχῆς? Neither would he have said ἐγνώκατε, nor τὸν ἀπ' ἀρχῆς, but for the former he would have put ἐώρακατε, or some such word, and for the latter Ἰησοῦν Χρ. And, finally, it cannot be supposed that this Apostle, spiritual as he is, in the most elevated sense of the word, should consider the personal acquaintance κατὰ σάρκα of a few with the Lord, as being of any importance, and that he should have placed such a knowledge of Christ as equally essential, in a parallel with νενικήκατε τὸν ποιητὴν and ἐγνώκατε τὸν πατέρα.

More particularly the ancient interpreters, consider the words πατέρες, νεανίσκοι, παιδία, as figurative designations of the different grades of Christian knowledge and morality. The only one of these that

could be so understood would, perhaps, be *παιδία*, see 1 Cor. xiv. 20, but so to explain *πατέρες* and *νεανίσκοι* is, more specially in this context, utterly inadmissible. The supposition, moreover, that St. John is here speaking of different gradations of Christian knowledge and morality is entirely erroneous. Here he speaks, not of these, but only of certain moral and spiritual dispositions, which predominate in the different ages of human life. The word *παιδία*, too, as will be immediately shewn, does not here denote children, and thus the infantine degree of knowledge is done away. And as to the fathers and the youths: the knowledge of Christ, and the victory over Satan, are, indeed, different things; but the former is no higher degree of Christian life than the latter; on the contrary, the one sustains and supports the other, and, where one of these elements is present, there the other is also.

In conformity with the symmetrical relation betwixt the triple *ἔγραψα* and the triple *γράφω*, *παιδία* is here equivalent to *τεκνία* v. 12, which is St. John's common address. No more here than in v. 18, does St. John, by *παιδία*, mean children, in the ordinary acceptation of the term. And for what reason could St. John be supposed thus expressly to address the *children* of the congregation? Indeed, it is said, that children, without any further knowledge of God, still are able to recognise and love him as *father*, and that the words *γινώσκ. τ. πατέρα* most suitably express this infantine knowledge of God. But here, *πατήρ* expresses no infantine notion, but it has, as everywhere in the epistle, i. 2, 3; ii. 1, 23, and elsewhere,

a reference to Christ the Son of God. The knowledge of the Father, in this sense, St. John, surely, no more expected from children than we would expect it.

Now, if ἔγγραφα ὑμῶν, παιδία is parallel to γράφω ὑμῶν, τεκνία, v. 12, then there must also be a certain relation between: ὅτι ἐγνώκατε τὸν πατέρα and ὅτι ἀφ᾽ ἐωπαί ὑμῶν, &c. v. 12. But this relation consists in this: that the knowledge of the Father, who from love has sent his Son as Saviour into the world, *commences* and *advances* along with the consciousness of forgiveness of sins through Christ.

What relation is there between the triple ἔγγραφα and the triple γράφω?

To suppose that ἔγγραφα alludes to an earlier, now perhaps lost epistle,<sup>59</sup> or to the earlier written gospel,<sup>60</sup> is inadmissible: the parallel between the triple ἔγγραφα, ὅτι, &c., and the triple γράφω, ὅτι, &c. would be too identical. Since St. John refers ἔγγραφα, as often as he uses it elsewhere in the epistle, to this present epistle, as in verse 21, 26; v. 13, it must here too be referred to it. But for what purpose then are the same propositions, with little modifications, repeated: and more especially for what purpose is the variation of γράφω and ἔγγραφα introduced?

On account of the great difficulty of finding out the right meaning of this repetition and variation, we might feel inclined, with Calvin and W. Wall,<sup>61</sup>

<sup>59</sup> See Michaelis's note on this passage.

<sup>60</sup> Thus Lange on this passage.

<sup>61</sup> The former in his Comm. on this passage; the latter in the Not. Crit. ad N. T., p. 370.

to consider the whole of v. 14 as an interpolation. Calvin ascribes this interpolation to the misunderstanding of ignorant readers, who, erroneously supposing that, in the preceding verses, the children were twice addressed by the word *τεκνία* in v. 12, and by *παιδία* in v. 13,\* had supplied in v. 14 the other propositions thus apparently wanting. Wall supposes that the whole of v. 14 owes its origin to a mere marginal *varia lectio* to v. 13, subsequently removed into the body of the text by transcribers. The omission of the words *ἔγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς* in some copies, would render this conjecture highly probable, if these copies were more numerous and important,<sup>62</sup> and if also the latter part of the verse, *ἔγρα. ὑμῖν νεανίσκοι* — — *τὸν πονηρὸν* were omitted in any copy at all. But this is not the case, and the omission of the words *ἔγρα.* — — *τὸν ἀπ' ἀρχῆς* is easily explained from their *ὁμοιοτέλευτον*† with v. 13. If v. 14 were spurious, or in-

\* *i. e.* with a prefixed *ἔγραψα*; for thus it is apparent that Calvin must have read *ἔγραψα* and not *γράφω*, in the last place of v. 13, viz: *γράφω ὑμῖν παιδία*.—*Transl.*

<sup>62</sup> With the exception of some editions of the New Testament, for example, Compl. Plant. and the Vulgate, ed. (*contra codices*, says Wetstein), this omission occurs, according to Bengel and Mill, only in Cod. Bas. 3, of the 15th century. According to Wetstein this is Bas. 4. But Wetstein finds in this MS. no omission here, but in v. 13, where the words *γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς* are omitted.

[Thus it appears, that direct critical authority there is none, for the omission of the first part of v. 14, if Bengel and Mill are mistaken as to Cod. Bas. 3.—*Transl.*

† Rather identity than *ὁμοιοτέλευτον*, all the words in the for-



troduced after the manner supposed by Wall or by Calvin, its existence, without any omission, in all the most ancient and most important authorities of all kinds, is almost inconceivable.

Since the critique affords no remedy, no other alternative remains than to suppose, that St. John had introduced this repetition for some emphatical purpose, perhaps in order to enforce this : that not only what still is to be written in this epistle, or what he even now is writing, but also that which *already is written* (similarly ἔγραψα is used in ii. 26 ; v. 13), and consequently the whole epistle rests on the supposition, that they altogether, fathers as well as youths, are true Christians, and constantly endeavour to make further progress in Christianity.<sup>63</sup>

If the reading, ἔγραψα ὑμῖν, παιδία, ver. 13, which we have adopted, and our explanation of it too, is correct : the repetition closes with the words ἔγραψα ὑμῖν, νεανίσκοι in ver. 14, and a third member of the repetition is neither to be expected, nor is it concealed in the words ἔγραψα ὑμῖν, νεανίσκοι, nor its omission to be explained from any historical circumstance or parænetic design.<sup>64</sup>

The amplification of the proposition ὅτι νενικῆκατε τὸν πονηρὸν, by the addition ὅτι ἰσχυροὶ ἐστέ καὶ ὁ λόγος τ. 3. (cfr. i. 10) ἐν ὑμῖν μένει is thus to be understood : Unless we are faithful to the gospel (to the word of

mer part of both verses being the same, with the exception of ἔγραψα.—*Transl.*

<sup>63</sup> Cfr. Calovius on this passage.

<sup>64</sup> See Wolf's *Curæ* on this passage.

God) we can, according to St. John, have no Christian prowess, and not gain any victory over the world and the evil one.

By κόσμος, ver. 15, sqq., the infidel *heathen* world cannot be meant.<sup>65</sup> No doubt St. John sometimes uses the word in that sense. But here that notion would be too restricted, and the injunction, not to love the world in this sense, would be an unpardonable particularism; the words τὰ ἐν τῷ κόσμῳ, as also ver. 16, and 17, are against such an interpretation. As here placed opposite to the πατὴρ and Θεός, the Invisible and Eternal, ὁ κόσμος can only denote the visible, sensual and perishable and carnal desires existing in the world, cfr. ver. 16, 17. In order not to misunderstand St. John, as if he forbade every pleasure and enjoyment of the world, which is God's work, we ought to observe that he here speaks of the two mutually exclusive *principles* of love. St. John does not prohibit the enjoyment of the world universally, or in as far as it remains subordinate to the love of God, and to Godly principle, and allows itself to be ruled by the latter—he only forbids the love of the world as a predominating principle in man, and in as far as it destroys and excludes the love of God.

Ver. 16 and 17, by which the exhortation of ver. 15 is more firmly established, are grounded on this pre-supposition, that the true Christian must only be ruled and impelled by the love of God, as the eternal light, i. 5, and that he must neither know nor desire any higher good than eternal life. Whatever draws

<sup>65</sup> This, however, is Lange's opinion.

man away from the love of God, whatever may cause the loss of eternal life, that St. John presupposes the true Christian will, in as far as he recognizes it as such, shun of his own accord.

Κόσμος being here, that which excites sensual lust, and that which is desired by it: St. John calls the wordly things, (τὰ ἐν τῷ κόσμῳ) ἐπιθυμίας, or *Lusts*, and here the act of desiring, and that which is desired, the subjective and the objective notion seem to coincide, yet after such a manner, that the former predominates. Ἐπιθυμία cannot here be considered as purely objective, and denoting only the physical things of the world. Would St. John, in that case, have said, that πάντες ἐν τῷ κόσμῳ is not of the Father? So understood, this proposition would have an air of Manicheism.

Of the ἐπιθυμίας κοσμικαὶ (Tit. ii. 12), more by way of example, than as fully exhausting πάντες τὸ ἐν τῷ κόσμῳ, St. John mentions here only three. But these are even the principal points of worldly lust.

In analogy with ἐπιθ. τῶν ὀφθαλμῶν, τῆς σαρκὸς must not here be considered as a genitive of the object (that which is desired), but rather as a genitive of the subject, (that which desires.) Σὰρξ, when put antithetically to πνεῦμα in the New Testament, and also with St. John, means the *sensual principle* in man generally; that which brings him in contact with the world of sense, and impells him to desire things worldly. Thus here too. Accordingly, by ἐπιθυμία τῆς σαρκὸς no other thing can be meant here, but what the Apostle Paul means by it, Gal. v. 16, sqq., viz. the carnal sensual lust in general, which is the contrast

of πνεύματι περιπατεῖν and ἄγεσθαι, cfr. Ephes. ii. 3. 1 Pet. ii. 11.

What here is meant by ἐπιθ. τῶν ὀφθαλμῶν, rightly translated by Luther by *Augenlust*, we best ascertain by comparing Matt. v. 29, Genes. iii. 6, and above all, that passage in the Testament of the twelve patriarchs, where, among the seven spirits of seduction, πνεῦμα ὀράσεως, μεθ' ἧς γίνεται ἐπιθυμία is mentioned as the second.<sup>66</sup> As σὰρξ is the principle and source of all sensual desires in man, so the eyes are the gates, as it were, of that sensual lust, whose object is the external world.

It is more difficult to determine, what the ἀλαζονεία τοῦ βίου means. By βίος St. John understands the external life of sense, cfr. iii. 17 ; Luke viii. 14, where we find ἡδοναὶ τοῦ βίου.<sup>67</sup> Ἀλαζονεία, with the Greeks, denotes every kind of ostentation and arrogance. Now, as Polybius, in enumerating the elements of the increasing internal corruption of a state, besides φιλο-νεικία and φιλαρχία, more specially mentions a luxurious, proud, and arrogant mode of life,<sup>68</sup> ἡ περὶ τοὺς βίους ἀλαζονεία καὶ πολυτέλεια, and in another place<sup>69</sup> portrays ἀλαζονεία, when joined with ἀκαιρία, as arrogance, luxury, and extravagance ; even so St.

<sup>66</sup> See Test. Rub. ed. Fabr. p. 522.

<sup>67</sup> Polybius uses βίος similarly both in singular and plural, VI. 57, § 5 ; XI. 8, 4, cfr. Raphelius' Note, p. 711.

<sup>68</sup> Hist. VI. 57, 6.

<sup>69</sup> Hist. XI. 8, 4, cfr. IV. 3, 1, when he says of the Ætolians and their greediness of plunder : ' Ὡς ἂν εἰδισμένοι μὲν ζῆν ἀπὸ τῶν πέλας, δεόμενοι δὲ πολλῆς χορηγίας διὰ τὴν ἔμφυτον ἀλαζονείαν, ἣ δουλεύοντες καὶ πλεονεκτικὸν καὶ θηριώδη ζῶσι βίον.

John seems here by ἀλαζ. τ. βίου, only to mean the *fastus vitæ*, as Beza expresses it, the Ciceronian *magnifici apparatus, vitæque cultus cum elegantia et copia*; <sup>70</sup> in short, extravagance, ostentation, incontinence, and excess in sensual life; when every carnal desire and every lust of the eyes is gratified and over satiated, without any limit.

But Grotius and several others understand this passage quite differently. By ἐπιθ. τ. σαρκός, we are, according to them, to understand pleasure, in the restricted sense of the term, but in Grotius's opinion, specially, *cupido carnis circa epulas, ventrem et si quid simile*; and in justification of this opinion he adds: *ea enim per ipsam carnem expletur*. Ἐπιθ. τῶν ὀφθ. they suppose to mean avarice, covetousness, πλεονεξία.<sup>71</sup> But ἀλαζ. τ. βίου, they explain by φιλοδοξία

<sup>70</sup> Cicero de Officiis, l. 8.

[Surely this passage of Cicero is not happily chosen here, as a parallel. There is indeed nothing to be found, either in the life or writings of Cicero which would in any degree justify the supposition, that he would have called "ostentation, incontinence, and excess in sensual life," *cultum vitæ cum elegantia*. On the contrary, it would be easy to prove that Cicero's sentiments on these subjects were not essentially different from those of the Apostle. See Tusc. Quæst. Lib. V. 21 and 22. Having in the preceding chapter described the magnificence of Dionysius's domestic establishment, he says, in Lib. V. chap. 22, OMNI CULTU, ET VICTU HUMANO CAREBAT, so that it plainly appears that Cicero did not consider extravagance and sensuality as *cultus vitæ cum elegantia*.—Trans.]

<sup>71</sup> Augustin de Symb. III. l, supposes it even to denote the enjoyment of heathen dramatic entertainments. In the *tractat.* on this passage, he explains it by curiositas in spectaculis, in theatris, in sacramentis diaboli, in magicis artibus, in maleficiis.

They say : that *voluptuousness*, *covetousness*, (avarice) and *ambition*, are, according to the views of the ancients, the cardinal vices of man, or the sources of all other moral defects.<sup>72</sup>

St. John does not here speak of any of man's cardinal vices in particular, but rather of the principles, the sources, and the chief forms of the worldly sense generally. The analogy with the maxims of the ancients on this subject, is contrary to the context and purpose of our passage. If St. John meant these three vices in particular, why did he not express himself more distinctly and more precisely? If, however, we would, with Grotius, take ἐπιθ. τῆς σαρκὸς for the pleasure of eating and drinking, for drunkenness, or rather for the Greek φιληδονία, in its more restricted sense (only the *usus loquendi* of the New Testament, with regard to σὰρξ, is against this), and even if ἀλαζ. τ. βίου denoted φιλοδοξία, and nothing else (yet the adjoined βίου is adverse to such a sense)—how would it be possible to understand ἐπιθ. τῶν ὀφθ., without any modifying clause being adjoined, in the sense of πλεονεξία, or in any way philologically to justify such an acceptance? As if the eye saw nothing more, and coveted nothing else, but money and property! Grotius and Wetstein quote Eccl. iv. 8; v. 10. Prov. xxvii. 20. Matt. vi. 22, 23, in their support. In Matt. vi. 22, 23, however, Christ does not speak of avarice and covetousness, but, as is

At all events, this is much too restricted a notion to be admissible here.

<sup>72</sup> See in Wetstein on this passage, quotations from the ancients referring to this subject.



shewn by the parallel, Luke xi. 34, sqq., where the collocation of this sentence is more apt, proverbially of the *healthy* and *diseased* eye of the mind, generally Eccl. iv. 8, seems to yield some support. Yet, if we examine this passage more attentively, we shall find that it proves only this, that covetousness also can be considered as lust of the eyes, and this nobody denies. And, at the same time, it makes this manifest, that St. John, if he meant *πλεονεξία*, must have expressed himself more distinctly and precisely, as Salom. has done, for with him we read *καί γε ὀφθαλμοὶς* — — *οὐκ ἐμπύμπλαται πλούτου*. The other passages, Eccl. v. 10. Prov. xxvii. 20, to which may be added, Prov. xxiii. 5; xxii. 9, prove nothing more than this, that the Hebrews imagined the seat of the desires, the good,<sup>73</sup> as well as the evil, to be in the eyes. And so did the Greeks and Romans.<sup>74</sup> Very natural! The eye awakens a desire of things which it sees; in the eye greediness, voluptuousness, envy, covetousness, are reflected, and also every other lust and joy and desire of the soul. And thus St. John does not here by *ἐπιθ. τῶν ὀφθ.* mean only covetousness and avarice, but lust of the eyes of every kind.

Because worldly lust is fond of this excuse, that the world is the work of God, and consequently good and destined for enjoyment, cfr. Wisd. ii. 6—9. St. John says—not of physical things, but only of world-

<sup>73</sup> טוב-עין. Prov. xxvii. 20, where the LXX. translate *ὁ ἐλεῶν*.

<sup>74</sup> See Wetstein and Grotius on this passage.

[And Shakespear too, says: "It is engendered in the eyes." Merchant of Ven. Act III. Sc. 2d.—*Transl.*]

ly lusts, that they are of a worldly, earthly origin, and not of God. The words ἡ ἐπιθ. till the words τοῦ βίου, are to be considered as an explanatory parenthesis to παντὸς ἐν τῷ κόσμῳ, introduced to prevent a misunderstanding. Thus taken, the idea and construction of the sentence are quite unexceptionable and regular.

Not so much the love to the world, but rather worldly lust, is denoted by ἐπιθ. αὐτοῦ,<sup>75</sup> ver. 17. The entire sensual, visible world, along with the lust which it excited perishes. In the antithesis, something seems to be wanting, viz. this, that *God is eternal*, that he is the eternal good. But this is latent in what follows.<sup>76</sup> The antithesis between perishable worldly lust, and the love of God, which leads to eternal life, St. John considered as the principal point.

## SECTION FOURTH.

### CHAPTER II. 18—28.

Not so much, because the heretical teachers were worldly men,<sup>77</sup> but rather because the perishableness of the world led him to it, St. John introduces here the ἐσχάτη ὥρα, the approaching time of judgment,

<sup>75</sup> The Rabbins express it by תאוה עולם הזה or תענוגי. See Schöttgen. Hor. Hebr. et Talm. on this passage.

<sup>76</sup> Some authorities in Griesbach, but unimportant ones in this case, supply at the end of the verse: *quomodo et deus manet in æternum*.

<sup>77</sup> In that way Grotius took up the context.

and of the Parusia of the judging Saviour, where only he can stand, who has renounced the world—done the will of God, and abidden in God and in Christ, cfr. v. 28. The paraenetical point which is latent in the context, is rendered more apparent by comparing this passage with Rom. xiii. 11, sqq., 1 Thess. v. 1, sqq., 2 Peter iii. 1, sqq.

As to the ἐσχάτη ὥρα, ver. 18, it is equally erroneous entirely to deny the historical relation of this expression, and to take it up too narrowly.

According to Schöttgen and Carpzov, ἐσχ. ὥρα is equivalent to καιρὸς χαλεπὸς, (extremely bad times). But, not to mention the insignificance and irrelative-ness of the idea thus brought out in ver. 18, how can such an explanation be justified on philological grounds. Neither in the Old nor in the New Testament is οὐρανός, ἔσχατος, equivalent to χαλεπὸς or any similar word. When joined to ὥρα it never is, and in no place, divested of its original signification. The Pauline sentence : ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί, 2 Tim. iii. 1, renders manifest the different import of these two expressions in the New Testament. Classical *usus loquendi* is supposed to favour the above mentioned sense of ἔσχατος in such phrases as, ἐσχάτως κινδυνεύειν, τὰ ἔσχατα παθεῖν, ἐσχάτως διακεῖσθαι, &c. But how different are these formulæ from our ἐσχάτη ὥρα ! and can it escape any man's observation, that in these phrases, the merely indirect notion of χαλεπὸν is communicated to ἔσχατον by the verbs which are joined to it ?

That the expression refers *to time* admits of no

doubt. It is also universally admitted that this expression is to be explained from the prophetic technical language of the Jewish Messiah-theology. But how?

Grotius finds in it a prophetic allusion to the destruction of Jerusalem, which event, he thinks, was in apostolical prophecy considered as the end of the present course of time, and the precise period for Christ's manifestation in judgment. But, in this case, the epistle must have been written *before* the destruction of Jerusalem, since after that event the reference of the ἐσχ. ὥρα to it, must have been abandoned. Now, what shall we say if the epistle was written after the destruction of Jerusalem? In this respect it is quite impossible to determine the time when it was written. It is possible that St. John, along with the other Apostles, formerly believed that the destruction of the holy city would be the ἐσχάτη ὥρα, but this is certain, that at the time he wrote his gospel and this epistle, whether that was before or after Jerusalem's destruction, he no longer entertained this opinion. Grotius states in his support, Dan. ix. 26, 27, Matth. xxiv. 6, 14, Acts ii. 17. But in none of these passages is ἐσχάται ἡμέραι, or any similar term, without any thing further, used as equivalent to the destruction of the holy city. In Dan. ix. 26, 27, and Matth. xxiv. 6, 14, the prophetic reference to it is only indirectly contained; but of Acts ii. 17 not even so much can be said.

Since in our passage there can nowhere be discovered even a remote allusion to the destruction of Jerusalem, ἐσχάτη ὥρα, (for which St. John in other

places uses ἐσχάτη ἡμέρα,) according to the analogy of 2 Tim. iii. 1; 1 Tim. iv. 1; James v. 3; 1 Pet. i. 5; 2 Pet. iii. 3; Jude 18. and other places, can only be understood with a *general* reference to the Messiah, as denoting the end of the then present era, which commenced with the first manifestation of Christ in the flesh, ending with his reappearance in judgment, cfr. v. 28.

The Judæo-Christian views on which this is founded are in substance as follows :

The Jewish Messiah-theology divided the entire era of the world, τοὺς αἰῶνας, into the *present* and the *future* Aeon.<sup>78</sup> The end of the present era, at which the long-wished for Messiah was to appear, to redeem his people, judge the nations, and commence his dominion on earth, the Jews called קק or סוף, or אחרית הימים, τὸ τέλος, ὕστεροι καιροί, ἔσχαται ἡμέραι, ἐσχ. ὥρα, &c.<sup>79</sup> Evil and difficult times, replete with moral corruption, pseudoprophecies, war and devastations, and other such calamities, by which the manifestation of the Messiah would be as much *externally* hindered, as *internally* promoted, were considered as a sure sign of the coming of the Messiah. Now, as all felicity was connected with the person of the Messiah, there early arose a notion of combining in one ideal person, in a countertype of the Messiah, afterwards called the antichrist, all the calamities of the above-mentioned evil and distressing times, all anti-Messiahnic sway and power. This notion, which was sometimes more, sometimes less crude and ma-

<sup>78</sup> See Koppe Exc. I. on Epist. Ephes. p. 138, sqq.

<sup>79</sup> See Schöttgen. Hor. Heb. et. Talm. on 2 Tim. iii. 1.

terial, was founded on Ezekiel's fiction of Gog, and on Daniel's description of the antichristian Antiochus Epiphanes.<sup>89</sup> As in the proverb, "When need is greatest aid is nearest," the Jewish Messiah-theology concluded, from the growth of the antichristian principle, that the end was fast approaching, and that Christ, the Saviour, was about to appear.

These notions, and their various forms, passed over together with the idea of the Messiah, into the New Testament. The fundamental ideas, as well as their former concatenations remained the same; but their contents, their meaning and extent, as well as also their internal relations, in detail, were changed. Since Christ had appeared in the flesh, since he already had commenced his kingdom on earth, and had returned to his father, the Messianic eras and epochs necessarily obtained, with Christians, another signification, and entered into another relation to the history of the development of Christ's kingdom. Thus the *αἰὼν οὗτος* of the Jews, in which the Messiah and his kingdom were only expected—became, in the New Testament, the time of the earthly establishment and development of Christ's kingdom, the foundation to which had already been laid in tribulations and strife against the unchristian world. But the *ἐσχάτη αἰὼν*, in which the Jews expected the first manifestation of the Messiah, and the first institution of his kingdom, became now, in the hope of Christians, the end of God's kingdom militant on earth,

<sup>89</sup> See Schmidt's *Bibl. of Crit. and Exeg.*, Vol. I. p. 25, sqq. De Wette's *Bibl. Theologie*, § 198; Bertholdt's *Christologia*. § 16.



at which Christ was to *reappear*, in the glory of his Father, to judge the world, and, finally, to accomplish the victory of his kingdom. Thus, too, the idea of antichrist obtained a more spiritual import, and a purer moral signification. But the transformation and complete Christianizing of these Jewish notions of the Messiah was, with the Apostles, only effected by degrees. Thus the Apostles, not having taken up the expressions of our Lord on the subject, in a manner sufficiently spiritual, at first formed a very material conception of the reappearance of Christ, and imagined that it was very soon to take place. They made chronological calculations, and connected it with some external signs of the times or other, in a manner somewhat arbitrary. Undoubtedly the destruction of Jerusalem, and of the Jewish commonwealth, which had been foretold by the Lord, must hasten the reappearance of Christ in the spiritual sense of that term, and promote the prosperity of his kingdom; this event, too, was indeed and in truth a glorious act of that œcumenic jurisdiction which he had continually exercised since he appeared as the life and light of the world. But the Apostles, full as they were in the beginning with the expectations of sense, and looking without sufficient perspectives into the future, saw, in the destruction of Jerusalem, the close of the development of Christ's kingdom, and the visible manifestation of their ardently wished for Lord in a final œcumenic judgment. And, in a like manner, they at first took up the idea of antichrist, rather sensually, politically, and according to Jewish doctrines. But particularly after Jerusalem had been destroyed, and the Lord ha-

not visibly appeared ; and as they continually gained a more profound knowledge of the essence and true purpose of the person and kingdom of Christ, their hopes respecting the Messiah became ever more and more spiritual ; and although they did not relinquish the hope of surviving to witness personally the Lord's return, they gradually ceased to calculate the precise time, and to seek beyond the internal sphere of Christ's kingdom, in accidental and arbitrarily interpreted political events of every kind, the signs and conditions of that Parusia, which they ever more and more understood in a spiritual sense. In the Apocalypse, indeed, we still find the more material view of the subject, yet dressed in a poetic language, which indicates the more spiritual sense. But St. John, in the gospel and epistle, has manifestly attained the more elevated point of view. It is true, he seems to consider the coming of Christ as near, even in respect of time—but how far is he, in the gospel as well as in the epistle, from adopting such a view of it as might please the senses !\* The anti-christ he considers as the principle of falsehood, and of worldly life in general, resisting the truth and the kingdom of Christ ; and the signs and conditions of Christ's reappearance, he only finds in the internal laws, and in the opposition to the laws of the kingdom of God, in the growth of antichristian corruption, in the progressive *αἰσίν* of light from darkness, and between the world and the children of God.

\* The Author has not here quoted any particular passage of the gospel. It seems not unlikely that he more particularly alludes to John xxi. 23.—*Transl*

Christ himself had foretold of pseudo-prophets in the church, Matt. xxiv. 11, 24. Mark xiii. 22, 23. Subsequently, St. Paul had, more specially in the congregations of Asia Minor, predicted the growing corruption of the antichristian  $\psi\epsilon\tilde{\upsilon}\delta\omicron\varsigma$ , Acts xx. 29, 30. 2 Tim. iii. 1, sqq. Now when that, which St. Paul had prophesied actually happened, when the antichristian disorder manifested itself, ever more and more boldly in Asia Minor, took root even within the congregations, and thus continually became more dangerous :—St. John puts his readers in mind that this phenomenon ought not to surprize them, in as much as they had heard (both from himself and others), and must know that the antichrist was to come,  $\xi\chi\epsilon\tau\alpha\iota$ , and that Christ's manifestation in judgment was conditioned by the antichrist's previous coming, cfr. 2 Thes. ii. 3. From the appearance of many antichrists, (anti-christian heretics  $\acute{\alpha}\nu\tau\acute{\iota}\chi\chi\varsigma. \pi\omicron\lambda\lambda\omicron\iota \gamma\epsilon\gamma\acute{\omicron}\nu\alpha\sigma\iota\nu$ ), St. John concludes the presence and activity of the antichrist  $\kappa\alpha\tau' \xi\chi\omicron\chi\eta\nu$ , and from that again the near approaching Parusia of Christ,  $\acute{\omicron}\tau\iota \xi\sigma\chi. \acute{\omega}\rho\alpha \acute{\epsilon}\sigma\tau\iota\nu$  ( $\pi\alpha\rho\acute{\epsilon}\sigma\tau\iota\nu$ ).

The expression  $\acute{\omicron} \acute{\alpha}\nu\tau\acute{\iota}\chi\chi\iota\sigma\tau\omicron\varsigma$  only occurs in the Epistles of St. John, (here and ver. 22; iv. 3. 2 Epist. 7, where it is found in juxtaposition with  $\acute{\omicron} \pi\lambda\acute{\alpha}\nu\omicron\varsigma$ .) The origin of this name for an idea, with which the Jewish doctrine of the Messiah had long been familiar, is obscure. It appears to have first arisen in the apostolic age, and indeed among those whose native language was Greek.<sup>81</sup> This name is unknown to

<sup>81</sup> The Rabbinic passage in Bertholdt's *Christol.* p. 71, note 2, is remarkable: there we read: Hic erit adversarius  $\text{יְהוֹשֻׁעַ}$  quem nominabunt antichristum.

St. Paul; but St. John seems to presuppose its being known.

The signification and use of the Pauline *ὁ ἀντικείμενος*, 2 Thess. ii. 3, is similar. Both are collective notions; but as St. Paul speaks of many *ἀντικείμενοι*, so also St. John speaks of many *ἀντίχριστοι*, meaning the individual manifestations of the antichristian principle, *ὁ ἀντίχριστος*. The Pauline *ἀντικείμενος*, however, seems to belong to an earlier stage of the notion than St. John's *ἀντίχριστος*. St. Paul, in 2 Thess. ii. 1, sqq., seems to have meant a hostile principle to Christianity, *without* the Christian communion, or the cruel, persecuting violence of heathenism, seducing Christians to apostacy. St. John, on the contrary, speaks of the principle of falsehood and heretical seduction, resisting the truth of the gospel *within* Christ's church: this accordingly, is more an internal and spiritual enmity.<sup>82</sup> The Pauline anti-

<sup>82</sup> Grotius supposes antichrist in our passage, to mean Bar Kochba. Calovius has already shewn how false that opinion is, cfr. v. 19, 22. The difference betwixt St. Paul's *ἀντίχ.*, and St. John's *ἀντίχ.* Grotius explains thus: The former is, says he, *qui deo summo se hostem profitetur*; the latter, *qui se Christum facit*, *ὁ ψευδόχριστος*. And, in like manner, he says, that with the Greeks *ὁ ἀντιβασιλεύς* is, *is qui falso se regem dicit*. But, not to mention St. John's own explanation of antichrist, ver. 22, and iv. 3, which is contrary to that of Grotius, the word *ἀντιβασιλεύς* in analogy with *ἀντίδικος* and *ἀντίμαχος*, &c., originally denotes opposition king, counter king. The verb *ἀντιβασιλεύω* occurs in this sense with Joseph. De Bello, Jud. iv. 7, 1. Dionys. of Halikarnæs, uses the word *αντιβασ.* in the sense of interrex, but not as *ψευδοβασιλεύς*: these two are very different notions. Beausobre in his "Remarques," in

christ was more particularly the external and general opposition of non-Christianity against Christianity; but St. John's denoting a higher stage of the Christian *χοίσις*, seems rather to indicate a more profound and internal antithesis among the Christians themselves, between truth and falsehood, between true faith and its counterfeit.

In ver. 19, the heretics are characterized as having formerly been Christians. St. John writes as a Christian to Christians, and indeed, chiefly to converted heathens, and consequently *ἐξ ἡμῶν ἐξῆλθον* cannot mean, "they have proceeded from among the Jews." Neither does *ἐξῆλθον* denote either the internal or external origin of the antichrists, but, as is distinctly shewn by the subsequent *μεμενέχρισαν*, their going out, and their separation from the Christian communion, and their doing this of their own accord and from internal motives. St. John here evidently

part justifies the explanation of Grotius, by Aristophanes's *ἀντιλέων*, which, (as the Homeric *ἀντίθεος*, Godlike,) signifies *Lionlike*, 'Ιππ. v. 1044, ed. Dindorf. But such a sense of the composition with *ἀντι* is more rare. The notion of opposition or contrast commonly predominates in it. In the passage of Aristophanes, a joke is contained, and the Homeric *ἀντίθεος* also denotes a counter god, (Where?—*Tr.*) Both meanings are at all events cognate, as in the German word *Gegenstück*, Engl. counterpart. In the Acta Martyr. ed. Galura, Tom. I. p. 339, with reference to 2 Cor. xi. 14, the antichrist is explained by quasi Christus. Hippolytus De Antichristo, § 17, p. 7. Ed. Fabr. gives a similar explanation. Beausobre also refers to this. But these explanations and interpretations of the term, being more modern, prove nothing with regard to the sense in which it was used by St. John.

distinguishes between an *internal* and *real*, and a merely *external* and *apparent* Christian communion. He who belongs to the *former*, can never again forsake it; their faith, and that spirit which is born of God holds them fast. Even this was a great consolation for those, who, by the appearance of error and unbelief in the midst of the community of the faithful, might feel any doubt respecting the power and truth of the gospel. But St. John adds another still greater consolation and comfort, viz., that this phenomenon is not accidental, or even detrimental to Christ's faithful community, and that, on the contrary, it is absolutely required for the accomplishment of the divine κρίσις betwixt truth and semblance, betwixt light and darkness, and that it promotes that κρίσις. That this κρίσις took place, even among the Christians themselves, was owing to the mode and manner in which Christ's community must be gathered from among the world, and formed in the world; the formation proceeded from without, inward; it appropriated even the slightest commencement and germ of faith, and continued its advancement without any encroachment on individual liberty.

Before the words ἵνα φανερωθῶσιν (not φανερωθῇ, a reading adopted by certain authorities, that have not understood the Greek idiom of the construction,) we ought to supply τοῦτο ἐγένετο. The ἀλλά before ἵνα is likewise elliptical, and refers to a possible objection that might be made by scrupulous minds.

If the readers, at a time when so many antichrists appeared, were solicitous about the integrity of their own faith, they received from St. John, ver. 20, the



fullest assurance and consolation respecting it. This verse contains a contrast to ver. 19, and thus καὶ is rendered adversative. We may see from iii. 24, compared with ii. 27, (where the Vatican MS. has the gloss χάρισμα for χρίσμα,) that by the words χρίσμα ἀπὸ τοῦ ἁγίου is meant the Holy Ghost, the Spirit of Christ. There is no allusion here to the anointing of the Athletes before the fight, such an allusion would be too far-fetched—but much more simply the sense and the figure of the expression may be thus explained: as Christ, the Holy One, cfr. Acts iii. 14, Apocal. iii. 7, is anointed with the Holy Ghost, (cfr. Ps. xlv. 8; Isa. lxi. 1; 1 Kings xix. 16,) and with reference to this, is κατ' ἐξοχήν, called, ὁ Χριστός, even so may the true fellows of Christ, be designated as “those, who have been annointed with the Holy Ghost.”<sup>83</sup> To every true Christian the Holy Ghost was com-

<sup>83</sup> The custom of anointing those who were to be baptized with holy oil, which was not apostolical, but perhaps had become universal, even in the second century, is, by Tertullian, De Baptismo, cap. 7, in the Constit. Apostol. Lib. III. cap. 17, and in other places, considered to have reference to the reception of the Holy Ghost, and its explanation is deduced from the above mentioned concatenation of ideas. The author of the Resp. ad Orthod. Quæst. 137, says: χρώμεθα τῷ παλαιῷ ἐλαίῳ ἵνα γινώμεθα χριστοί. It is evident that St. John could not allude to this custom, and not indeed think of any actual unction. But perhaps this very passage has become the apostolical and canonical basis, on which this custom was subsequently founded, and now this custom, in its turn, throws some light on this sentence of St. John.

municated, he was filled with Christ's Spirit. He received this gift as soon as he entered into the Saviour's communion, and was conscious of possessing it, as long as he continued in that communion. This is the main point of the idea. As the communication of the Holy Ghost to the faithful, was effected in baptism by the laying on of hands, *cfr.* Acts viii. 15; x. 44, some authors have supposed that St. John here refers to that ceremony.<sup>84</sup> But the idea is put with too much simplicity and openness for such a purpose, and St. John addresses himself too much to the present consciousness of his readers, to bring out this allusion in strong relief, though it might possibly have its place in the background. In as much as the Holy Ghost, the Spirit of Christ, (2 Cor. iii. 17, 18; Ephes. iii. 16; Phil. i. 29,) is by Christ himself called the spirit of truth, who was to teach his disciples and guide them into all truth, Gosp. St. John xiv. 17; xv. 26; xvi. 13, we find here, in conformity with these declarations, *καὶ οἶδατε πάντα*, viz. all that concerns the truth of the gospel.

For such as are well skilled in the truth, and established in faith, no prolix warning or explanation is required, a brief indication is sufficient. For this reason the Apostle says in verse 21. *οὐκ ἔργ. ὑμῶν*, (viz. of the heretics, *cfr.* verse 26.) Ἀλήθεια here re-

<sup>84</sup> See Schol. Matthäi on this passage, p. 220, where *χρίσμα* is referred to baptism; also Bretschneid. Lexicon, under the word *χρίσμα*, where it is referred to the *χειροτονία*.

fers to the Christian truth κατ' ἐξοχήν. to the gospel. Καὶ ὅτι πάν ψεῦδος is to be connected with οἶδατε;\* it is its second object. Grotius finds in the words, πάν—οὐ. the Hebrew expression for a universal negation. But they are so used in the New Testament too, even when the negation precedes,<sup>85</sup> cfr. Rom. iii. 20, and other places. The heretics mingled truth and falsehood together; the true Christian carefully discriminates the one from the other, and will only receive unadulterated truth. This is implied in the words ὅτι πάν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

St. John characterizes and confutes the chief error of the heretics only allusively in ver. 22, 23. The meaning of the interrogative, ver. 22, is: *quis est, qui meliori jure mendax et impostor sit dicendus*, as Grotius explains it, adding *comparate enim hoc sumendum*. This is the sum, the supreme degree of all denial of truth (*i. e.* of all error), to deny that Jesus is the Christ.<sup>86</sup> In what sense the heretics, who formerly had been Christians, and only not genuine

\* Dr. Lücke has said οἶδατε αὐτὴν, but this seems to be a mere slip; by referring to his version we clearly see his meaning in the commentary, which is this, that ὅτι πάν ψεῦδος is an object to, is dependent on οἶδατε.—*Transl.*

<sup>85</sup> The right theory concerning this, is to be found in Gesenius's "Lehrgebäude der Hebr. Sprache (Hebrew Grammar,) p. 831, note 1. [Still Grotius seems to be right in considering πάν—οὐ as a Hebraism. The passage quoted by Dr. Lücke, Rom. iii. 20, οὐ δικαιοῦσινται πάντα σὰρξ is Hebraizing in more than one respect.—*Transl.*]

<sup>86</sup> Respecting the redundant οὐκ after ἀρνούμενος, see Vigetus, p. 459 and 811.

Christians, may have done this, is explained above in the Introduction, Chap. VI. The conclusion of the verse appears, at the same time, intended for correcting erroneous views among the readers respecting antichrist, perhaps in this way erroneous, that they considered him merely as a political character.<sup>87</sup> As the heretics apparently boasted of a superior knowledge of God, St. John designates the  $\psi\epsilon\tilde{\upsilon}\delta\omicron\varsigma$  of the antichrist as a denial both of the Father and the Son. By way of explanation, he adds, ver. 23: that whoever denies the Son (*i. e.* does not recognize Jesus as Christ), has not the Father (*i. e.* does not know him, and has no communion with him.) The affirmative parallel  $\acute{o}\ \acute{o}\mu\omicron\lambda\omicron\varsigma$ .— $\epsilon^{\prime\prime}\chi\epsilon\iota$  is retained in the best copies,\* and it is quite in St. John's manner. All true knowledge of God, and all communion with him, is, according to St. John, and according to the New Testament generally, essentially conditioned by the faith in the Son, the revealer of the divine will, the Mediator, &c. cfr. John i. 18; xiv. 6. Matth. xi. 27. Rom. v. i. Eph. ii. 18.

V. 24. Sincere faith in the simplicity of the apostolical gospel, is the best safeguard against such heretical errors, ( $\psi\epsilon\tilde{\upsilon}\delta\omicron\varsigma$ ). He who cleaves to it, is sure of his communion with the Son, and, through

<sup>87</sup> Thus also Jesus seems to contend against crude notions respecting antichrist, as well as respecting the Messiah, Matth. xxiv. 11, 24, cfr. Schmidt's Bibl. Vol. I. p. 28.

\* Griesbach has expunged it, and even the English Bible puts the words, ver. 23: "but he that acknowledgeth the Son, hath the Father also," in brackets and in italics.—*Transl.*

him, of communion with the Father. In the Anakoluthon,\* ὑμεῖς [οὖν] — — ἐν ὑμῶν μενέτω, cfr. v. 27, there are two constructions mingled together. Others consider ὑμεῖς, both here and ver. 27, as an emphatic nominative absolute. But with an author, not thoroughly trained in composition, the former case is much more probable. It was not handy to St. John to say: ὑμεῖς — μένετε ἐν τούτῳ, ὁ — —. Particularly in ver. 27, the mingling together of two constructions is evident. "Ὁ ἡκούσατε ἀπ' ἀρχῆς—refers to the principle of the gospel, with which all evangelical announcement commenced, and consequently had also, with the reader of this epistle, commenced (ἀπ' ἀρχῆς), viz. that Jesus was the Christ, the Son of God, cfr. v. 22.

V. 25. This is the context: The true Christian will, so much the less, forsake the communion with the Son and the Father, since it is after such a manner combined with the promise of eternal life, that the former is an essential condition of the latter, but the latter a necessary consequence of the former, cfr. Gospel xvii. 3. Αὕτη refers to that which follows; the word ἐπαγγελία, which here can only denote a promise, shews αὕτη cannot refer to that

\* To suppose an Anakoluthon in any author, sacred or profane, ought surely to be a last resource; here indeed it seems not required, and the repetition of a similar construction, in ver. 27, seems to indicate, that here is no slip, but that the construction, unusual as it is, is yet put advisedly. Here only the order is slightly inverted. The common order would be, ὁ οὖν ὑμεῖς ἡκούσατε ἀπ' ἀρχῆς, ἐν ὑμῶν μενέτω, and, according to that order, the passage has been translated, I think rightly, in most of the modern versions.—*Transl.*

which has preceded. In *αὐτὸς* Christ is implied, he being the main subject [nominative] in all that precedes, ver. 20, sqq. The construction *τὴν ζωὴν τὴν αἰώνιον*,<sup>88</sup> is completely explained by ascribing it to conciseness and grammatical attraction. More particularly, the next preceding *ἐπηγγείλατο* seems to have led the author to this construction. The promise—Christ the promiser—*promises* eternal life; this, apparently, was St. John's sentiment.

In v. 26 St. John breaks off his remarks on the heretics. In v. 27, he resumes the exhortation of v. 24, and enlarges it. *Πλανώντων ὑμῶν*—those who are about, those who seek to seduce you. In v. 27, *μένει ἐν ὑμῖν*, is not put instead of *ἐν ὑμῖν μένεται*, v. 24;<sup>89</sup> but it rather forms a kind of antecedent to the consequent *καὶ οὐ χρεῖαν ἔχετε*, so that the sense of the proposition is as follows: “If the *χρίσμα*, which you have received of Christ, remains in you, you do not require, &c.” The following words *ἵνα τις διδάσκη ὑμῶν*, I understand thus: “that any one should *be at pains* to teach you.” And this either declares any further instruction on the Apostle's part, respecting the heretics, to be dispensable; or it refers to the intrusiveness of the heretics, (*ψευδοδιδάσκαλοι*), who seductively promised to impart a more profound wisdom and knowledge respecting the essence of

<sup>88</sup> Grotius compares with this the well-known phrase: *Urbem, quam statuo, vestra est*. Cfr. Winer's Gramm. p. 52, 68. 136. Buttmann in his Greek Gramm. § 130, note 2, furnishes the most analogous examples.

<sup>89</sup> Some copies mentioned by Griesbach, do here too, in ver. 27, by a mistake, adopt the reading *μένεται*.



Christianity. I prefer the former explanation, partly on account of what is said in ver. 20 and 21, and partly because the latter allusion seems too remote. This is the Apostle's meaning: The spirit of truth, with which you, as true Christians, are anointed, will, if you preserve it, (and that which you have heard from the beginning), faithfully, sufficiently instruct you respecting these heresies, and teach you what course you ought to follow respecting them.

The construction of that which follows is most satisfactorily unravelled, by considering καὶ ὡς ἐδίδαξεν ὑμᾶς as a resumption of the main antecedent ἀλλ' ὡς — and μενεῖτε ἐν αὐτῷ as a consequent. To commence the consequent earlier, as, for example, at the words καὶ ἀληθείς ἐστίν, is, by the mutual relation of the ideas, rendered inadmissible; μενεῖτε ἐν αὐτῷ, and not καὶ ἀληθείς ἐστίν, (which only contains a subordinate proposition), is the main idea connected with ἀλλ' ὡς. Instead of μενεῖτε many respectable copies, (A. B. C. and others), perhaps being misled by the μένετε which follows in ver. 28, read μένετε. But the future is clearly more suitable here, as expressing confidence: *est bene sperantis et ominantis*, says Grotius. Instead of τὸ αὐτὸ χρίσμα some copies read τὸ αὐτοῦ χρίσ. The former reading being supported by the most numerous and the best authorities, is preferable, because it is more emphatic. The meaning is, even that very χρίσμα, and none other than it. As to περὶ πάντων cfr. ver. 20. Καὶ ἀληθείς ἐστὶ καὶ οὐκ ἔστι ψεῦδος is to be considered as a parenthesis. The meaning is: You may safely depend upon the instruction of this χρίσμα of the spirit of truth; it is

genuine truth, and there is no error in it. *Kaì* before *καθώς* here means, *atque ita*, cfr. Matt. vi. 33, and other places. The aorist *ἐδίδαξεν* is here put with the signification of a present tense, and, corresponding with *ὡς—διδάσκει* above, it implies the notion of habit.<sup>90</sup> As in ver. 28, *ἐν αὐτῷ* here too, refers to Christ.

In ver. 28, St. John returns to the subject of ver. 18, and concludes this part of his epistle with an exhortation which has reference to the *ἐσχάτη ὥρα*. The context shews that in *φανερωθῆναι* here, is implied the manifestation of Christ for judgment, *ἐν ἐσχάτῃ ὥρᾳ*. Here again St. John makes use of the figure of communication, as if he had said before: Let us therefore remain in him!—*παρρησία*, which, in iii. 21; v. 14, with *περὶ*, denotes reliance, is here put, rather as the reverse of bashfulness, in the sense of frankness, courage, the confidence of good conscience in the judgment, cfr. iv. 17; Philipp. i. 20; Luke xxi. 36, and other places. The phrase *αἰσχ. ἀπ' αὐτοῦ* corresponds with the Hebrew *בוש מן*. In Hebrew, both the thing of which we are ashamed, and also the object of hope or expectation, in which we are deceived, is put with *מן*.<sup>91</sup> *Αἰσχ. ἀπ' αὐτοῦ* is here put in the last mentioned signification, (cfr. iii. 3.) in opposition to the frank reliance on the Lord. *Παρουσία Χρ.* is the *definite* apostolical expression for Christ's manifestation in judgment. Accordingly, the addition of

<sup>90</sup> See Buttmann's Greek Gramm. p. 391, Note 4.

<sup>91</sup> See Gesenius's Hebr. Dictionary under *בוש*.

the words ἐν τῇ παρουσίᾳ αὐτοῦ does more accurately define the meaning of the indefinite φανερωθῆναι.

## SECTION FIFTH.

### CHAPTER II. 29—CHAPTER III. 10.

IN connection with the idea of judgment, which none that is impure, none that is unrighteous, can abide, and in which only he, who has remained in *the* communion with Christ, and is a true child of God, can have *good* courage and confidence, St. John displays, in the subsequent passage, the idea of the Christian δικαιοσύνη, and the contrast between the children of God and the children of the devil. Now, this contrast being quite absolutely propounded, the Christian righteousness is also displayed in its pure ideal form, as it appears when we make the divine κρίσις the point of view from which we contemplate it.

In ver. 29, it is doubtful to what δίκαιος is to be referred: Both on account of chap. iii. 7, cfr. ver. 3, and because Christ is the next preceding subject, [nominative] Christ seems to be meant. But the words ἐξ αὐτοῦ γεγέννηται are adverse to this, for since the New Testament generally speaks of being born of God, and not of Christ, and only of God's children, not of Christ's children, they cannot be supposed to refer to anything else, but to the state of man born of God. Thus γεγέννηται is expressly explained, immediately after, in iii. 1, sqq. Inasmuch,

as no other subject can be latent in *δίκαιος*, than that to which the pronoun in the words *ἐξ αὐτοῦ γεγέννηται* refers : *ὅτι δίκαιός ἐστι* must necessarily be referred to God. The exchange of the grammatical subject in ver. 28 and 29, may be thus accounted for : that, in ver. 28, St. John had the judgment before his mind, as the judgment of God, in which Christ was to act with full powers ; but, in ver. 29, had in his eye *ἐκ Θεοῦ γεννηθῆναι* (*τέκνα Θεοῦ*), as the leading notion of that which afterwards follows.

This is the meaning of ver. 29. As true as it is that God is just (is the light) as true and certain it also is, that whoever practises righteousness (*τὴν δικαιοσύνην*, not any kind of righteousness, but righteousness itself, absolute righteousness,) is born of God, and a child of God. This proposition is founded on the following genuine Johanneic axioms : in the first place, that only he who is of God (a child of God, in opposition to those *ἐκ τοῦ κόσμου, ἐκ τῶν κάτω*) can be truly righteous and good ; in the next place, that beside the true godlike righteousness none other exists that is deserving of the name ; and that every kind of half-measure, every state in this respect divided, belongs to worldly life.

By a display of the dignity, the essence, and the purpose of the filial relation to God, iii. 1, 2, the further development of these ideas is broken off.

Chapter iii. 1. If we take *δοῦναι* in the sense of *exhibiting, giving*, we need not translate *ἀγάπην*, as Grotius has done, by *demonstration of love*. I cannot admit that *κληρονομία* denoted nothing more or

different from the gloss *καὶ ἐσμέν*. The Christians really *called* themselves *God's* children. St. John alludes to this exalted appellation.

The motive for the subsequent *διὰ τοῦτο*—seems to have been the condition of Christianity at the time, when the heart of many an unenlightened and not firmly established Christian might, in the growing contest with the world, be led to doubt of the felicity promised to God's children. In order to instruct such Christians, and to comfort them, as well as himself, against the misrepresentations and hatred of the world, St. John makes the incidental observation, *διὰ τοῦτο* — — *αὐτὸν*, cfr. ver. 13. The sense is as follows: Since only he who is of God can know and recognise God and things divine; but the world is estranged from God, and is ignorant of God and of all that is godly: we can for this very reason (*διὰ τοῦτο*), that we are born of God, not be recognised by the world as God's children. It is impossible that it should be otherwise! In the very same manner the Lord once taught and comforted his disciples with regard to the persecutions of the world which awaited them, Gosp. St. John xv. 18, sqq., xvi. 1, sqq. Some authors<sup>92</sup> take *ὃ γινώσκει* in the sense of *μισεῖ*, ver. 13. Undoubtedly hatred is the consequence of misrepresentation or non-recognition, still these are not identical. The parallel passage too, Gosp. xvi. 3; xv. 21, is unfavourable to this interpretation. Grotius explains *ὃ γινώσκει* thus (*mun-*

<sup>92</sup> Such as Calovius, Carpzov, Lange and others.

*lus) non agnoscit pro suis, immo odit.* But the subsequent οὐκ ἔγνω αὐτὸν is against this.

The context of ver. 2 with ver. 1, and its meaning, is as follows: In spite of the world's disowning, we still really are God's children, (how great is that dignity,) and as yet it is not even made manifest, καὶ οὕτως ἐφανερώσθῃ, what we are to be, (in what glory we are to have a share hereafter). But this much we know with certainty, that, when this is manifested, (when the glory of the children of God is manifested), we then shall be like unto Him (of whom we are born), for we will see Him as he is (*i. e.* we will know him indeed, and be in his presence), cfr. ver. 13, 14; Rom. viii. 16, sqq.; Col. iii. 3, 4, by which passages the proper light is thrown upon the one before us.<sup>93</sup> Some interpreters take the καὶ before οὕτως in an adversative sense; but this antithesis can only be considered as very subordinate, since the main antithesis first commences with οἶδαμεν. Grotius has correctly observed that ἐὰν is here put instead of ὅταν. It is by St. John several times put in the same way, cfr. Gospel vi. 62, xii. 32, and other passages. Some authors refer ἐὰν φανερώσθῃ to the manifestation of Christ, cfr. ii. 28. But it is more correct to consider it as a supplement to τί ἐσόμεθα, which then refers to the Pauline δόξα ἀποκαλυφθῆ. or δόξασθῆναι, or φανερώσθῃναι ἐν δόξῃ. Since only God and the children of God are spoken of in the preceding passage, and the filial relation to God

<sup>93</sup> The Schol. of Maximus in Matthäi, p. 122, cfr. 221 takes the context of our passage in a similar manner.



is the basis of the resemblance to him, αὐτῷ and αὐτὸν can here be referred only to God. The analogy with Col. iii. 3; Rom. viii. 29, and other passages, being too strictly assumed, has misled some authors to a false interpretation, and made them suppose that a resemblance to Christ was here meant. The contemplation of God, *i. e.* the most intimate and perfect knowledge of God and of his being (as contrasted with faith and with βλέπειν δι' ἐσόπτρου ἐν αἰνίγματι, 1 Cor. xiii. 12,) was already by Christ promised to the children of God, as a sure recompense and reward in the life hereafter, Matth. v. 8. From this, as from a thing established, St. John concludes, that, because only those who resemble each other, and are near to each other, can know each other thoroughly, the children of God in the state of glory will become like unto God, cfr. 2 Cor. iii. 18. St. John does not here enter upon any more precise definition of this resemblance to God. He, however, recognizes no other than a moral resemblance to God—and he is far from dreaming of any mystical 'God-likeness, or apotheosis.

Ver. 3 is again connected with ii. 29, and developes more at large the train of ideas there commenced. We read in Matt. v. 8, cfr. this epist. i. 5, sqq., that only those who are pure of heart shall see God. Therefore, says St. John, he who firmly maintains the hope of God's children, of seeing God, and of becoming more like unto him, must even now *purify* himself (from darkness and sin), and, since there does not exist any true *purity of heart*, beside the highest degree of ἀγνότης as it was in Christ, he must, in this

instance too, endeavour to follow the example of the Son of God, cfr. Heb. xii. 14. 'Αγνός and δίκαιος, ii. 29 ; iii. 7, are permutable terms. In as much as the hope of future glory is grounded on God's mercy, the Apostle says, ὁ ἔχων τ. ἐλπ. ταύτην ἐπ' αὐτῷ, —which must not be referred to Christ, because in the preceding passage, St. John speaks only of *God*, and because immediately after Christ is denoted by ἐκείνος, by way of distinction from ἐπ' αὐτῷ, (cfr. ii. 6, and here, ver. 5 and 7), which refers to God. 'Αγνότης is an attribute inherent in Christ, in the same manner as exemption from sin, ver. 5, and δικαιοσύνη, ver. 7. The Apostle, for this reason, both here and ver. 5 and 7, uses the word ἐστὶ, by which, as in the gospel viii. 58, a perpetually permanent state is expressed.<sup>94</sup>

Ver. 4 is founded on the *formal difference* and the *essential identity* of the expressions ἀμαρτία and ἀνομία, and directed against the error of those who, misunderstanding the doctrine of Christian liberty, denied and disowned the positive character of the moral law, and the immediate relation of sin to it, as to a divine prohibition.<sup>95</sup> 'Αμαρτία (entirely corresponding with the primary signification of the Hebrew חטאת of חָטָא, to err to transgress), denotes sin considered more from a subjective point of view, in as far as it is an error, fault, transgression ; ἀνομία, with which none of the Hebrew terms for sin entirely corresponds,<sup>96</sup> more particularly expresses sin objectively

<sup>94</sup> See Winer's Gramm. p. 35.

<sup>95</sup> See Introduction, chap. VI. p. 81, sqq.

<sup>96</sup> עון seems best to correspond, cfr. Hosea xii. 9, where we read עון אשר—חטאת which is analagous to the expression

considered, in as far as a positive law is violated by it. The latter term accordingly is more forcible and strict than the former. This, then, is St. John's meaning: every ἁμαρτία, every fault, every moral stain, is a transgression of the divine law, since God's commandment demands the most perfect δικαιοσύνη, and the purest ἀγνότης.

With ver. 5 and 6, cfr. i. 7, sqq. This is the sense: The end of redemption, as well as the effective example of the guiltless Christ, prohibits every one, who lives in communion with the Redeemer, to sin. Every sin which the Christian commits is an elusion of Christ's scheme of redemption, of which the end is the annihilation of sin (αἶρειν τ. ἁμαρτ.); it interrupts the progressive communion with the Redeemer, and is a proof of his not having been recognized in his purity and holiness. Only by means of a progressive sanctification, the Christian can *realize* in himself that redemption which, by his faith, he has only *ideally* appropriated—Ἐφανερώθη, ver. 5, does, as in 1 Tim. iii. 16, apply to the first manifestation of Christ, for the purpose of the σωτηρία, cfr. 1 Peter i. 20, and other passages. Αἶρειν τὰς ἁμαρτίας ἡμῶν, corresponds with the phrase καθαρίζειν ἀπὸ πάσης ἁμαρτίας, i. 7, and denotes Christ's work of redemption in

here, and on which R. David observes: peccatum מִן חַטֹּאת minus est, quam iniquitas מִן עֲוֹנוֹת, nam saepenumero usurpatur de eo, qui per *errorem* aliquid committit. See Drusius on the Passage.

[Dr. Lücke here correctly quotes ver. 9, in the 12th chap. of Hosea; but in the English version this is ver. 3, owing to the circumstance that there the two first Hebrew verses have been thrown together into one.—*Trans.*]

its whole comprehension, as well the office of exterminating sin, in ideal respect, through the act of pardoning sins, as also, in real respect, through the act of sanctification accomplished in those who are redeemed. The same phrase seems to be differently used, Gosp. i. 29, of the Lamb of God, that beareth the sin of the world, cfr. Isa. liii. 4. Similarly the Hebrew נשא עון, both denotes the abolition, annihilation, and pardon of sin (Ps. xxxii. 5. Gen. L. 17), and also the suffering for, atoning for sin (Isa. liii. 12, and other passages). The subsequent proposition καὶ ἁμαρτία, &c. must not be considered as the ground or reason of the preceding proposition; and καὶ is not to be taken in the sense of γάρ. For the Apostle is not here speaking of the power of Christ's redemption, but only of Christ's effective example, as one part of his redeeming achievements, and with reference thereto is mentioned, his purity in ver. 3, his righteousness in ver. 7, and here his exemption from sin. The operation of Christ's exemplary life is here on earth, continual and ever present to the memory — therefore ἔσται, cfr. ver. 3, 7.<sup>97</sup>

Since after ἐκεῖνος, verse 3. not God, but Christ, is the predominating grammatical subject, and since ἐν αὐτῷ, v. 5, must be referred to Christ, both ἐν αὐτῷ and αὐτὸν, twice occurring in verse 6. must be referred to Christ. It is obvious, that in οὐχ ἁμαρτάνει, the sins of frailty are excluded, (cfr. ii. 1.) Here, however, is not meant the mere struggle against sin, and the

<sup>97</sup> Lange translates "for he does not *tolerate* sin," which is quite incorrect, and contrary to the import of εἶναι ἐν in the phraseology of St. John.

mere endeavour for ἀγνότης; still less can ἀμαρτ. here be understood in a pre-eminent sense of *gross* sins; but, adapting his point of view to the divine κρίσις, St. John speaks here of sin and not-sin, indeed, in the most comprehensive sense of these terms, yet taking up the notion altogether strictly and antithetically. His mind being fixed on the ideal of Christ, who was free from sin, no conditionality or limitation of his proposition occurs to him. It is clear that both ἐώρακεν and ἔγνωνκεν are preterites, to be taken in a present sense. But what difference is there between ἐώρακεν and ἔγνωνκεν? The disjunctive οὐδὲ seems to indicate a difference. It is said, that γινώσκειν here signifies to *love*. The juxtaposition of ἐώρακε, which, although different from, still is synonymous with ἔγνωνκε, is adverse to this. Referring the latter word to an external personal acquaintance with the Redeemer, is inadmissible, because these two preterites here clearly have, in an equal degree, the signification of a present tense, and because an external acquaintance with Christ's person, *per se*, is with St. John, of no ethical importance, when the belief in the Messiah is not combined with it. St. John by ὁρᾶν sometimes expressed intuitive perception, spiritual contemplation. Perhaps here too it may be so understood; in that case, γινώσκειν would denote perception generally, and οὐδὲ, (meaning, *not even*,) would indicate an anti-climax, descending from the intuitive and more profound knowledge, to the mere knowledge of Christ. But, surely it is more correct to suppose that ὁρᾶν denotes the mere historical knowledge and contemplation of Christ;

but *γινώσκειν*, the more profound and intimate perception and knowledge. *Ὁρᾶν*, thus denoting the knowledge of experience, occurs in the Gospel of St. John i. 34; iii. 11, 32, and here i. 1. In order to express the difference here stated, *οὐδὲ* might be translated "*still less.*"

V. 7. Against the seductive, loose ethics of half-Christianity, which engenders love of the world in the mind, from which all *κρίσις* and all moral ideals are absent, St. John opposes the strict genuine Christian proposition: that beside the perfect *δικαιοσύνη* as it was, in Christ no true *δικαιοσύνη* exists. We should ever bear in mind that St. John here everywhere speaks, not of the different degrees of perfection which struggling Christians have reached; but of the ideal and absolute difference between Christian virtue and piety, and sin in general. And in a similar sense we also read in,

V. 8. Whosoever does sin is, in as far as he sins, of the devil, the devil's child, cfr. Gospel viii. 44. Since God is light, and there is no darkness in him, but whosoever is good, whosoever walketh in the light is born of God, and whosoever is born of God cannot sin, cfr. ver. 9. St. John concludes that all sinning, and all that is sinful, is of the devil. With reference to the ethical *κρίσις*, there is, according to St. John, no medium between God and the filial relation to God, on the one side, and the communion with the devil on the other. But why is every one who sins of the devil? St. John answers, because from the beginning, (not since the devil's fall, but



since the fall of man, Gen. ii. cfr. John viii. 44,) <sup>98</sup> the devil sins, (ever continues sinning ἀμαρτάνει,) i. e. because the devil, since he brought sin into the world, never has ceased, as ἄρχων τοῦ κόσμου, to seduce man to sin, so that all man's sin comes from him, he being the author of sin. Εἰς τοῦτο ἐφάν. is again connected with ver. 5, and forms the transition to the subsequent passage, but at the same time contains this idea, that because Christ has destroyed the devil's power, every one who believes in Christ has the ἐξουσία to become God's child, cfr. Gospel i. 12. By ἔργα τ. διαβ. the seductive activity and energy—the power of the devil, is to be understood. But the devil's power and activity Christ has destroyed, (λύει, cfr. Gosp. ii. 19,) by his work of redemption and atonement, cfr. ver. 5. Gosp. xii. 31; xvi. 11.

Σπέρμα αὐτοῦ (τοῦ Θεοῦ,) ver. 9, is by Clem. Alex. Augustine, Grotius, and others, understood as meaning the seed of God's word. In support of this opinion are quoted, Matth. xiii. 23. 1 Pet. i. 23. Jam. i. 18. But these passages prove nothing; their figurative context is quite different. The figurative expression would in this case be indirect, and lacking motive; being obscure without an illustrative opposition, it would hardly be excusable with an author whose figures generally are perspicuous and pleasing. Moreover, the idea thus produced, would, in respect of form, not be Johanneic.

Not λόγος τ. Θεοῦ the word of God; but γενῆμα τ. Θεοῦ is, according to St. John, the generating princi-

<sup>98</sup> See the Author's Commentary on this passage of the Gospel.

ple of God's children, cfr. Gosp. St. John iii. 6, sqq. Yet, clearly σπέρμα has a reference to γεννηθῆναι ἐκ τοῦ Θεοῦ, and must be considered as an amplification of this figurative expression; it is the divine power, by which the children of God are, as it were, generated, and, by this word, St. John expresses either the innate godly principle in man, ἐκ τοῦ Θεοῦ εἶναι, *in sensu latiori*; or, since he is here speaking of regeneration and the filial relation to God through Christ, he denotes by it the πνεῦμα ἅγιον, by which man is born anew of God, cfr. Gospel iii. 6, sqq. through which he, as St. Paul says, calls God *Father*, in short, the πνεῦμα υἰοθεσίας.<sup>99</sup> The Scholion in Matthäi says, very correctly, that here is meant τὸ πνευματικὸν χάρισμα, ὃ μένον ἐν ἡμῖν ἀνεπίδεκτον ἁμαρτίας τὸν νοῦν ποιεῖ. As St. John takes the birth of God, and the filial relation to God, in its fullest and most ideal sense, the sentiment contained in ver. 9 is easily understood. If man is, quite and entirely, and in the most perfect manner, born again of God, the divine σπέρμα or πνεῦμα must necessarily *remain* in him. Every diminution, every loss of this seed, is a proof that the birth of God was not perfect. St. John, however, far from wishing to instil the doctrine of the irresistibility of the divine grace, says no more

<sup>99</sup> Lange takes σπέρμα in the same sense as the Hebrew זרע, giving to it the signification of offspring; he refers both αὐτοῦ and ἐν αὐτῷ to God, and translates thus: "for his (God's) children remain in him, (continue faithful to him.)" But the parallel conclusion of the proposition, as well as the whole context of the figure and the ideas, is adverse to this.

than this : that in God, and in godly life, absolutely considered, there is nothing imperfect, nothing weak, no half-and-half of light and darkness. Neither is there any difficulty in the last proposition of the verse, *καὶ οὐ δύναται ἁμαρτ.*, we only must bear in mind, that St. John's point of view here is, that of the ideal and absolute divine *κρίσις*. In such a context as that of our passage, it is literally true, that as little as sin and evil can be imagined in God, as little can he, who is really born of God, as long as he is, and continues such, *commit sin*, in that sense of the word which was laid down in verse 8.<sup>100</sup> *Οὐ δύναται* must, accordingly, not be softened or modified by the substitution of any other notion implying *οὐ θέλει*, but it is to be taken quite strictly, and, of course, in a moral sense.<sup>101</sup> "Οτι, likewise, here in both places, St. John uses in the acceptation of *because*, cfr. verse 14. What St. Jerome observes against Jovian, and Calovius approves, that *ὅτι* here is equivalent to *quamdiu*, *quatenus*, *quousque*, very much tends to

<sup>100</sup> Jovianus seems to have understood our passage in the same manner, when, taking it and v. 18 for his warrant, and, following Jerome, he maintained: *eos, qui plena fide in baptisate renati sunt, a diabolo non posse subverti. Quicumque tentati fuerint, ostendi eos aqua tantum et non spiritu baptizatos.* Jovianus had adopted an ideal point of view, similar to that of St. John, and the principal object of his reforming moral-critical endeavours, which were directed against the hypocrisy, outside fairness and lookwarmness of Christian life in his age, was to re-establish the fundamental principles and ideals of the gospel in their full clearness, precision and truth.

<sup>101</sup> Œcumenius says: *Οὐ κατὰ φυσικὴν ἀδυναμίαν τοῦτο λέγει, ἀλλὰ κατὰ προαιρετικὴν τῆς ἁμαρτίας ἀργίαν.*

render the idea more perspicuous from another point of view than that of St. John.

The paraenetic import of ver. 7—9, seems to be this: As betwixt the true life which is of God, according to this pattern given by Christ: and the devil's servitude: there can exist for man no third or intermediate thing, and moral man, accordingly, in ideal respect, must either entirely belong to God, or entirely to the devil:—the motive for abandoning all moral half-measures and irresolution is very urgent. He, then, who has rightly appreciated the character, the force and the power of God's children, and well considered what, as a child of God, he *ought to do*, and what, by means of the divine seed which he has received, he *can do*, will the more decidedly renounce the world, and endeavour to acquire the divine ἀγνότης and δικαιοσύνη, as it was in Christ, since he only by that means can participate in the communion with God, and in the glory of God's children, (ver. 2, 3.)

Because the world neither knows nor appreciates the difference between God's children and those who are not God's children, St. John adds, with great emphasis, in ver. 10, Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. This distinction is *manifest* only in the light of the divine κρίσις. The uncritical world confounds and mingles together good and evil, God and devil. As to the Hebrew phrase τέκνα τοῦ διαβόλου—cfr. John viii. 44, it expresses a mere ethical relation.<sup>102</sup>

<sup>102</sup> Schöttgen. Hor. Hebr. on this passage.

## SECTION SIXTH.

## CHAPTER III. 10—24.

THE Christian δικαιοσύνη shews itself, above all things, in the Christian brotherly-love, cfr. Gal. v. 14; Col. iii. 14. As the former is genuine only when it is of the same essence and root with Christ's δικαιοσύνη, so the Christian brotherly-love is genuine, and perfect, and participant in eternal life, only when resembling Christ's love. And, as all lack of righteousness, and all sinning is of the devil, so likewise all lack of brotherly-love, and all hatred is of the devil—it essentially resembles the fratricide of Cain, and is the death of the soul, ver. 10—18.

The construction of ver. 10 is best unravelled by repeating οὐκ ἔστιν ἐκ τοῦ Θεοῦ after ὁ μὴ ἀγαπᾶν τὸν ἀδελφὸν αὐτοῦ. St. John's meaning is: as far as he who is not righteous, is from being a child of God, as far is he too (καὶ) who does not love his brother.

The concatenation of ver. 10 and 11, as well as also the internal connection of ver. 11 and 12, is to be taken thus: He who does not love the brethren, is indeed far from being of God, since (ὅτι), that which always forms the commencement of the announcement of the gospel, is the commandment, that we shall mutually love one another, and not be as diabolically minded as Cain, who was of the devil, and murdered his brother, &c.

Instead of the common reading ἀγγελία, which is

found in the greatest number of copies, and also in the best, there are some who read<sup>103</sup> ἐπαγγελία. If the more difficult reading ἐπαγγελία were, however, the right one, it would seem to have been here put instead of ἀγγελία, and, joined to ἵνα, it would be equivalent to ἐντολή, an announcement that (ἵνα) something is to be done,—a command. In the language of the New Testament, this word indeed, does not in any other place occur, being used in the same sense, but it certainly occurs in the classics.<sup>104</sup> Ἀγγελία combined with ἵνα, would also be equivalent with ἐντολή. The commandment we find in St. John's gospel xiii. 34.

The elliptical expression ver. 12, οὐ καθὼς Κάιν is completed in many different ways. In every case that which is to be supplied, must be considered as dependent on ἵνα. Some authors supply ἀγαπῶμεν after οὐ· others ποιῶμεν, or some such word. But, in the former case, an irony unsuited to this context is produced; but in both cases a second complement of ὅς after Κάιν is rendered indispensable, which, since the omission of the relative pronoun never occurs either in classical Greek or in that of the New Testament, it would be difficult to justify. It is much more simple and natural to adopt the complement of Grotius, οὐκ ὧμεν ἐκ τοῦ πονηρῆς, καθὼς Κάιν

<sup>103</sup> Code C is one of these.

<sup>104</sup> Thus in Polyb. IX. 38. 2. ἐπαγγελία denotes *demand*, cfr. VI. 13. 6. See Reiske Index Graecitatis Demosth. p. 329, 30, where of the verb is stated that it denotes *denuntiare, sive indicando rem factam, sive imperando faciendam*. Cfr. Schneider's Dictionary *sub voce*.



ἐκ τοῦ πονηροῦ ἦν, but here too, ὥμεν must be considered as dependent on ἵνα. Ἐκ τοῦ πονηροῦ εἶναι is equivalent to ἐκ τοῦ διαβόλου εἶναι, ver. 8.—The Rabbins talk and dream a good deal of Cain being born of the devil physically.<sup>105</sup> But even if we admit that such *ισουδαϊκοὶ* (γρᾶώδεις) μύθοι may, in the Apostolic age, have been current among the Jews, it is certain that St. John recognizes only moral relations and *spiritual* affinities betwixt man and the devil, and it is utterly inconceivable that our passage contains any, even the remotest, reference to this Rabbinic fable.<sup>106</sup>

St. John having in ver. 8 alluded to the Mosaic

<sup>105</sup> See Schöttgen. Hor. Hebr., and Ludov. Capellus, in the Crit. Sacr. on this passage. Pseudo-Jonathan, in the Targum on Genesis, says: Adam cognovit uxorem suam, quam imprægnaverat Samael, angelus (mortis scilicet) et concepit et peperit Cain, qui fuit similis supernis h. e. angelis, non inferioribus, h. e. hominibus. And R. Eleazer says: Quum projecisset serpens ille immunditiem suam in Evam, eaque illam suscepisset, remque cum Adam habuisset, peperit duos filios, unum ex latere illo immundo et unum ex latere Adami; fuitque Cain similis imagine superiorum (angelorum) et Abel imagine inferiorum (hominum), ac propterea diversae fuerunt viae istius ab illius viis. Equidem Cain fuit filius spiritus immundi, qui est serpens malus; Abel vero fuit filius Adami. Et propterea, quod venit Cain de parte angeli mortis, ideo interfecit fratrem suum.—Cappellus adds, Hic habes explicationem verborum Joannis Καὶ ἐκ τ. πονηρ. &c. But how great is the difference betwixt St. John's simple purely ethical and historical view of Cain, and these latter materialistic mythologies of the Rabbins!

<sup>106</sup> Cfr. Judas' Epist. ver. 11. ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, on which Œcumenius observes: ὁδῷ τοῦ Καὶν, τουτέστι διὰ τῆς ἁδελφοκτονίας. Clem. Alex. in the homily Τίς ὁ σωζόμε. πλούσιος;

primeval history, the contrast between Christian brotherly-love and the fratricide of Cain lay near at hand. The first manifestation of man's obnoxiousness to sin was fratricide, and Cain's deed was the prototype of all lack of love, and of all hatred among men. Now, as according to St. John, all evil is of the devil, and it was the devil who, by means of a serpent's deceit, first brought sin into the world, so Cain's fratricide too was a work of the devil, who was a murderer from the beginning, John viii. 44, and consequently Cain himself was ἐκ τοῦ πονηροῦ (τέκνον τ. διαβόλου). In order to exhibit in strong relief, the diabolical principle in Cain's deed and temper, St. John puts the question: καὶ χάριν τίνος ἔσφαξεν,<sup>107</sup> αὐτόν; Was Abel perhaps not entirely free from blame? The answer is not quite in conformity with the history of Gen. iv. For there Cain is enraged by envy, and slays his brother, because Abel's sacrifice better pleased the Lord. According to St. John, the cause of the murder was sheer diabolical *hatred*,—that hatred with which the evil hates and persecutes the good, because the good is good and not evil, and because there is an eternal enmity betwixt good and evil. This interpretation of this narrative of primeval history is quite in the spirit of St. John's κρίσις between the children of God and the devil's children. When St. John, in ver. 13, with reference to the hatred and persecution of the

cap. 37, explains the passage: πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστὶ, 1 John iii. 1, as follows: ὁ μὴ φιλῶν τὸν ἀδελφὸν ἀνθρωποκτόνος ἐστὶ σπέρμα τοῦ Καῖν, θρόνον τοῦ διαβόλου.

<sup>107</sup> Herodotus in Terpsich. (V.) 5, also uses the verb σφάζειν, to express manslaughter.

evil world, compares the fraternal community of Christians (the children of God), with the righteous (pious), Abel, it seems, that he may have adopted a view, probably at that time not uncommon among the Jews, according to which Cain was considered as the representative of the evil race of man, which was under the devil's dominion; but Abel as the emblem of pious, innocently suffering humanity.<sup>108</sup> This is

<sup>108</sup> Neither in the Old Testament, nor in the Apocrypha of the Old Testament, can I find any vestige of this view, but it certainly occurs in Philo, who in his writings: *De sacrificiis Abelis et Caini: De eo, quod deterius potiori insidarii soleat; De posteritate Caini τοῦ δοκησισοφοῦ*,—interprets the history of Gen. iv., after such a manner that Cain appears as the representative of the selfish, sophistical principle—as the father of all sensual, covetous, contentious, uncharitable and ungodly men; but Abel, on the contrary, as the prototype and the father of all who are pious, sincere, and righteous. See more particularly, *Quod deter. pot. insid.* Ed. Pfeiffer (Opp. Phil. Tom. II.), p. 171, 197, and *De Poster. Cain*, p. 240, sq. and 344 sq. This allegorical writer, in both these passages, draws a parallel betwixt the race of Cain and of Seth. Subsequently, the allegory of Gen. iv. was rendered more mythological and materialistic. See Ludw. Capellus on this passage, and Schüttgen. Especially interesting is what is said of the races of Cain and Abel, in Clement's Homilies, III. cap. 25, 26. Of Cain we read as follows: *φονεὺς γὰρ ἦν καὶ ψεύστης καὶ μετὰ ἁμαρτιῶν ἡσυχάζειν μὴδὲ ἐπὶ τῷ ἄρχειν, θείλων, ἔτι μὴν καὶ οἱ ἀπὸ τῆς τούτου ἀποδοχῆς προεληλυθότες, πρῶτοι μοιχοὶ ἐγένοντο. καὶ ψαλτήρια καὶ κιθάρας καὶ χαλκéis ὅπλων πολεμικῶν ἐγένοντο, &c.* Respecting Abel's prophetic office in the world, we find the following, chap. xxvi.: *πενθεῖν τοῖς αὐτοῦ (Abel's) υἱοῖς, παρέχει τοὺς ἐξαπαταμένους ἀδελφοὺς αὐτῶν—ἀγνοῦς, καθαρούς, ὁσίους ἀγαπᾷ,—πολέμους καταργεῖ, εἰρήνην διδάσκει, &c.* Cfr. Dr. Neander's *Gnostic Systems*, p. 401. The notions of the Fathers respecting Cain, see in Dr.

St. John's meaning : Do not wonder, that (*εἰ*), the world hates you. It was ever so in the world—the evil ever hated and persecuted the good, as Cain hated Abel, cfr. ver. 1. John xv. 18, sqq. and xvi. 1, sqq.

V. 14 and 15 are again more closely connected with ver. 11 and 12.

V. 14. We whom the world hates, are conscious of being God's children, and of the divine *life* in us, because we love the brethren, cfr. ii. 9, sqq., v. 1. He who does not love his brother, remains in the death and corruption of sin, (walketh still in darkness, and is one of the devil's children.) How does this idea here occur to St. John in this form? The principal object of St. John's paraclesis is, to render very lively in his readers the consciousness of their being, as Christians, children of the light, God's children; and to enforce, that, as such, they ought, and that they can live a life of purity and righteousness, and more specially fulfil Christ's commandment of brotherly-love. Therefore he says so emphatically : *ἡμεῖς* (in contrast with the dark world which is full of hatred and of diabolical fratricide,) *οἴδαμεν*. But as to the form of this idea, it seems to have been occasioned by the recollection of Cain's fratricide. The diabolical Cain was *morally dead*, and the righteous Abel, although bodily dead, was participant in eternal life. And as in Hebr. xi. 4, we read of Abel, *καὶ οἱ αὐτῆς (πίστεως) ἀποθανόντες ἐτι λαλεῖ*, so Philo also,

with reference to Gen. iv. 10, says of Cain and Abel, that the former in reality did slay himself, and that, accordingly in Gen. iv. 8, there should be written, ἀνέστη ὁ Κάϊν καὶ ἀπέκτεινεν — ἑαυτὸν, ἀλλ' οὐχ ἕτερον. And then he continues: εἰκότως δὲ τοῦτο ἔπαθεν. ἡ γὰρ ἐξ αὐτῆς ἀνελούσα ψυχὴ τὸ φιλάρετον καὶ φιλόδιον δόγμα, τὸν τῆς ἀρετῆς τέδινηκε βίον. ὥσθ' ὁ Ἀβελ, τὸ παρὰδοξότατον, ἀνέξηται τε καὶ ζῇ. — Ζῇ δὲ τὴν ἐν θεῷ ζωὴν εὐδαίμονα. — Ὁ μὲν δὴ σοφὸς τέδινηκέναι δοκῶν τὸν φθαρτὸν βίον, ζῇ τὸν ἀφθαρτον. Ὁ δὲ φαῦλος ζῶν τὸν ἐν κακίᾳ, τέδινηκε τὸν εὐδαίμονα.)<sup>109</sup> May not a concatenation of ideas similar to that which we find in Philo, have led St. John here to express the moral state of God's children by the words: μεταβεβηκέναι ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, (cfr. John v. 24)? The second ὅτι is neither put instead of διότι, nor does it mean *when*, but *because*. The brotherly-love of Christians is not here considered as something hypothetical, but as something really practised by them, and only in that case it is a sign of the living faith in us, and a proof of the transition really effected in us from the death of sin into life. According to St. John, this ζωὴ is not the fruit but the root of love; the μετὰβασις itself is effected only by faith, (πίστις δι' ἀγάπης ἐνεργουμένη,) John v. 24. Consequently, the more general and explanatory proposition: ὁ μὴ ἀγαπᾷν τὸν ἀδ. μένει ἐν τῷ θανάτῳ, is thus to be interpreted: He, who does not love his brother thereby shews that he still con-

<sup>109</sup> See Quod deter. potiori insid. Ed. Pfeiffer, (Opp. Phil. Tom. II.) p. 179. Ed. Francof. et Paris, p. 164. Cfr. with this De posterit. Caini, (Ed. Pfeiffer,) p. 273. (Mangey,) p. 238.

tinues in the death of sin, and that he has not, as yet, through faith, passed over into that life which is of God.

Ver. 15. By comparing this verse with iv. 20, we will find that St. John, who in general recognizes no intermediate degrees in moral life, makes no material difference between  $\mu\eta\ \acute{\alpha}\gamma\alpha\pi\tilde{\alpha}\nu$  and  $\mu\iota\sigma\epsilon\tilde{\iota}\nu$ .<sup>110</sup> Quite in Christ's spirit, (who declares groundless anger against our neighbour to be a similar crime to murder, and the lustful beholding of another's wife to be adultery in the heart, Matth. v. 21, sqq., 27, 28,) St. John faithful to his strict  $\kappa\rho\acute{\iota}\sigma\iota\varsigma$ , and with manifest reference to Cain's fratricide, says:  $\pi\tilde{\alpha}\varsigma\ \acute{\omicron}\ \mu\iota\sigma\tilde{\omega}\nu\ \tau.\ \acute{\alpha}\delta.\ \acute{\alpha}\upsilon\tau\omicron\upsilon,\ \acute{\alpha}\nu\text{-}\theta\rho\omega\pi\omicron\kappa\tau\acute{\omicron}\nu\omicron\varsigma\ \acute{\epsilon}\sigma\tau\iota$ .<sup>111</sup> Experience shews how short a step there is from hatred to murder. Yet this is not so much the object of St. John's remark, as the strict divine justice in the  $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha\ \tau\tilde{\omega}\nu\ \omicron\upsilon\tilde{\rho}\alpha\nu\tilde{\omega}\nu$ , by which, not so much the external action, as the internal disposition and secret purpose of the heart, is inquired after and judged by God the searcher of hearts. Man usually passes over and thinks lightly of the inward uncleanness of the heart, of the seeds of sin, the evil dispositions and thoughts, and he only shudders at gross sins and criminal acts. St. John's severe sentence is particularly directed against this

<sup>110</sup> Somewhat oddly, and as if there existed hatred to the brethren founded on a good reason, some—indeed few and insignificant copies mentioned by Griesbach—add *sine causa* after the words  $\tau\omicron\n\ \acute{\alpha}\delta\epsilon\lambda\phi\acute{\omicron}\nu\ \acute{\alpha}\upsilon\tau\omicron\upsilon$ .

<sup>111</sup> Similar is the sentiment in Synopsis Sohar, p. 97. 6; qui maledicit proximo suo in faciem ejus, idem facit, ac si sanguinem ejus effunderet.



lukewarmness and outside fairness. Now, what is the punishment for hatred of the brethren? The Apostle's meaning is: You know it yourselves, that no murderer, no one who hates his brother, has a permanent share in eternal life. *Ὁδᾶτε* either refers to prior instruction concerning the exclusion of all gross criminals from a share in Christ's kingdom, cfr. Ephes. v. 5, or it refers to the law of the Old Testament punishing homicide with death, which St. John recalls to the remembrance of his readers, taking it, however, in a different, and quite spiritual sense, which implies the loss of eternal life in the kingdom of the Messiah. In this context the latter appears to be more probable. As St. John is here speaking to Christians, who already possessed some share in eternal life, he indicates its loss through hatred of the brethren, and says, *οὐκ ἔχει* — — *ἐν αὐτοῖς* (*ἐαυτοῖς*, according to Cod. A. B. and others,) *μένουσας*. The phrase *ἔχειν* — *τι* — *μένον* with St. John denotes the *complete* and *permanent* possession of a thing, cfr. John v. 38. This is certain, that *μένουσας* is neither here, nor in other places of St. John, a mere redundancy without meaning.

Only *perfect love*, verse 16, only *true* love, has a share in eternal life. All agree in this, that *ἐκείνος* ver. 16, is to be referred to Christ; but to what *τὴν ἀγάπην* refers is a contested point. Some copies, and most of the ancient interpreters, supply *τοῦ Θεοῦ*, or, as the Syriac version does *αὐτοῦ εἰς ἡμᾶς*, and suppose that it means God's love in Christ, according to Rom. v. 8; John iii. 16. But this renders the sentiment incoherent, complicated, and obscure.

Others supply less incorrectly and harshly τοῦ Χριστοῦ after ἀγάπην. But that, too, renders the proposition disjointed. And altogether it is inconceivable, that since the common reading is sound, St. John should not have put either τοῦ Θεοῦ or τοῦ Χριστοῦ, if his intention had been to imply either the one or the other. He certainly does so, iv. 8, 16, 17. Since, in the preceding, and also in the subsequent passage, the Apostle only speaks of brotherly-love, it is most natural to suppose that here too, the ἀγάπη itself is meant, and thus to complete the proposition. By this—by the example of Jesus, we have learned to know, and we do recognize love—and what is <sup>112</sup> true and perfect brotherly-love. As Christ gave away his life for us, (ὑπὲρ ἡμῶν for our good) cfr. iv. 9, 10, and thus gave to us the most perfect pattern of a friend's love, (John xv. 13,) thus we also, according to his new commandment, (John xiii. 34,) ought to lay down our lives (τάς ψυχὰς τιθεῖναι, cfr. John x. 11 ; xiii. 36, and other places,) for the brethren, when love requires it.

Verse 17. If it is the duty of the Christian thus to love the brethren, how unlike a Christian does he then act, who, being in possession of earthly goods, (τὸν βίον τοῦ κόσμου, <sup>113</sup> cfr. Luke viii. 42 ; xv. 12, 30 ; xxi. 4,) sees his brother in distress (χρεῖαν ἔχεν) and

<sup>112</sup> Thus Bengel expressed it :—τὴν ἀγάπην amoris naturam. And. Beausobre : voici le vrai caractère de la charité.

<sup>113</sup> The sense in which βίος is here used is genuine Greek, as in the Greek proverb : βίος βίου δέσμενος οὐκ ἔστι βίος. Philo and others say χρεῖαι βιωτικαί, χρεῖαι τοῦ βίου. See Lobeck. Phrynichus, p. 355, Note. St. John adds τοῦ κόσμου, to indicate the contrast with the superior goods of life, the ζωή.

shuts up his heart to him;—how can the love of God, (cfr. ii. 5,) which only by brotherly-love can be demonstrated and perfected, (cfr. iv. 12, 20, *abide* in such an one? Κλείειν τὰ σπλάγχνα is a phrase used of the unmerciful, who shuts up against sympathy his heart, the seat of love and compassion, τὰ σπλάγχνα ἐλέους, τῶν οἰκτιρισμῶν: καρδία is also used in the same sense.) The Pauline expression: στενωχωρεῖσθαι ἐν τοῖς σπλάγχνοις ὑμῶν, 2 Cor. vi. 12 is similar: a narrow heart is the opposite of the enlargement of the heart, or the large heart, καρδία — πεπλάτυνται.<sup>114</sup> Ἀπ' αὐτοῦ, which also is a Hebraism, is best explained by considering it as an abridged mode of expression where στερεόμενος, or some such word, is to be supplied. cfr. Matth. xxvi. 39; Mark xiv. 35; Psalm xxxi. 7; the unmerciful man shuts up his heart *turning himself away* from the poor.<sup>115</sup> As St. John is speaking to Christians, and, at the

<sup>114</sup> See Test. XII. Patriarch, Sim. p. 533, ἡ καρδία μου ἦν σκληρὰ καὶ τὰ ἥπατά μου ἀκίνητα, καὶ τὰ σπλάγχνα μου ἀσυμπαθῆ. Testam. Zabul. p. 633, εἰς οἶκτον ἦλθον ἐγὼ, καὶ ἠρξάμην κλαίειν καὶ ἥπατά μου ἐξηλύθησαν ἐπ' ἐμὲ, καὶ πᾶσα ἡ ὑπόστασις τῶν σπλάγχνων ἐχαυνούτο ἐπὶ τὴν ψυχὴν μου. Ibid. p. 641, τὰ σπλάγχνα μου ἐτρέφετο ἐπ' αὐτῷ εἰς συμπάθειαν. Still stronger seems the analogy of Act. Thomæ, § 15, ὁ τὰ ἴδια σπλάγχνα μὴ ἐπισχωῶν ἐξ ἐμοῦ, or, as Dr. Thilo reads in the Notes, ἀπ' ἐμοῦ.

<sup>115</sup> The explanation of Grotius: "*claudere ab aliquoe st excludere aliquem*," is not satisfactory. The anonymous author (Mangey) in Bowyer's Collection of Conjectures, proposed to read ἐπ' αὐτοῦ—but it appears from what is said above that this is unnecessary.

same time, of possible defects in that Christian life which already existed among them, he says :  $\pi\tilde{\omega}\varsigma$  —  $\mu\acute{\epsilon}\nu\epsilon\iota$ , not  $\acute{\epsilon}\sigma\tau\iota$ .

Ver. 18. In conclusion, St. John adds an exhortation to genuine and unmingled fraternal love, cfr. Rom. xii. 9. Neither is  $\xi\rho\gamma\omega$  καὶ ἀληθεία tautological; nor  $\lambda\acute{o}\gamma\omega$ , μηδὲ  $\tau\tilde{\eta}$  γλώσση. The latter expression,  $\tau\tilde{\eta}$  γλώσση, expresses a greater degree of hypocrisy in love. As the love by words and tongue, when put as an antithesis to the love  $\acute{\epsilon}\nu$   $\xi\rho\gamma\omega$  καὶ ἀληθεία, is no love at all, adding  $\mu\acute{o}\nu\omicron\nu$  after γλώσση, as Semler and Lange have done, is incorrect.

Only he who loves the brethren as cordially and sincerely as Christ had done and ordained, is a true Christian; only the consciousness of genuine brotherly-love affords tranquillity of mind, and peace and confidence in God. The interpreters agree, that this is the general sense of ver. 19—22, but in the interpretation of particulars they greatly differ.<sup>116</sup>

It is manifest that  $\acute{\epsilon}\nu$  τούτῳ, ver. 19, refers to the preceding passage, ver. 16—18. Instead of  $\gamma\iota\nu\acute{\omega}\sigma\kappa\omicron\mu\epsilon\nu$ , several copies read  $\gamma\iota\nu\omega\sigma\acute{\kappa}\mu\epsilon\delta\alpha$ , and a few read  $\gamma\iota\nu\omega\sigma\kappa\acute{o}\mu\epsilon\delta\alpha$ . The common reading is well supported, partly by the great majority of witnesses in its favour, and partly by the *usus loquendi* of St. John. The two other readings evidently are corrections

<sup>116</sup> See Samuel Andreae Diss. De corde condemnante in Haesaei et Ikenii Thesaur. Nov. Theol. Philol. Tom. II., p. 990, sqq., cfr. Wolf, Curæ on this passage. We specially recommend here Nösselt Interpretatio Grammatica loci, I Joann III., 19—22. Halæ, 1804, in Pott Sylloge Commentat. Theol., Vol. VII. p. 1, sqq.

introduced for the purpose of rendering the proposition more regular (γνωσόμεθα, on account of the subsequent πείσομεν).—Ἐκ τῆς ἀληθείας εἶναι (cfr. John xviii. 37,) here denoted, being a *true Christian*, a genuine disciple of Jesus, John xiii. 35; ἀλήθεια does not here mean *truth* or *sincerity* in the general sense,\* but as it is put in 2 John 1, 2. 3 John 3, 4, 8, the truth of the gospel, beside which, according to St. John, every thing else was mere illusion and ψεῦδος. The context requires this interpretation. If ἐκ τ. ἀληθ. εἶναι were equivalent to *being sincere* in a general sense, an intolerable tautology would arise, and the sign would be identical with that which is to be recognized by the sign. Genuine fraternal love is not only the sign of true Christianity, and of our being true disciples of Jesus, but it also is, and for this very reason too, the ground of tranquillity of mind and of peace with God, καὶ (ἐν τούτῳ) ἔμπροσθεν αὐτοῦ (Θεοῦ, see ver. 21, πρὸς τὸν Θεὸν) πείσομεν

\* Without determining what it means here, the translator affirms, without hesitation, that in the parallel quoted, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς, John xviii. 37, ἀλήθεια means truth, in its most universal and comprehensive sense. For the Saviour is here undoubtedly establishing the universality, the catholic character, of his own doctrine. The Saviour at no time established or implied any duplicity or speciality in truth, or a plurality of truths, but here, speaking to a cultivated man, and one who may be supposed to have been acquainted with Greek and Roman systems, he solemnly affirms the co-extensive universality of his own doctrine with *truth itself*: the essential identity between that truth, which even Pilate had the means of knowing (cfr. Rom. i. 18, 20, 21, 22), and his own doctrine.

τὰς καρδίας ἡμῶν. *i. e.* if we are conscious of the genuine fraternal love, we may (this is expressed by the future *πείσομεν*) set our hearts at ease before God, <sup>117</sup> *i. e.* with regard to his judgment (not convince our hearts as some authors express it). See ver. 21, where *παρρησίαν ἔχομεν* is correlate to *πεῖθειν τὰς καρδ.*, cfr. Acts xii. 20. Matth. xxviii. 24,<sup>118</sup> The sentiment of Matth. vi. 14. John v. 24, is similar.

Ver. 20. Both the construction and the sense are difficult; the common reading of the verse seems unassailable. For, although Cod. A, along with other authorities of less importance, omit *ὅτι*, it is manifest that its difficulty, and the opinion generally received among the ancient interpreters, that it is redundant (*παρέλκει*, says the Scholion in Matthäi,) has led to the omission. No reasonable critic would despise the aid of conjecture in a passage so difficult as this is, if any truly advantageous and probable conjecture were offered. Henr. Stephanus, from conjecture, substitutes *ἐτι* for *ὅτι*,<sup>119</sup> a conjecture easy in itself, which also has the approbation of Beza, Piscator and Priceus, and to which the Syriac version too, seems to be favourable, inasmuch as it translates *ὅτι* by ܒܡܡ. But, although this renders the construction

<sup>117</sup> Thus the Syriac version expresses it.

<sup>118</sup> Xenophon. *Histor.* I. 7. 7. Plato de Legib. X. p. 960. [If Steph. Plato is meant, here must be a misquotation or misprint. Page 960 is in the 12th book of that edit., there the participle *πειθόμενος* occurs, but in the sense of *obeying, obedient.*—*Transl.*]

<sup>119</sup> Prefatio N. T. in the last §. See conjectures on the New Testament by Bowyer, in the German Translation by Schulz. p. 584, sqq.



easier, it does not at all render the context more clear. It is also difficult to conceive how ἔτι, if such was the original reading, could have entirely disappeared from the MSS., and have been exchanged for the more difficult reading ὅτι. Now, if the common reading is, in every case, to be preserved, the question arises, how ὅτι is to be taken in both cases, and to what it refers? The vagueness, nay, the ambiguity of μείζων, in this context, greatly enhances the difficulty of the solution of this question, and partly is the cause of our passage having been liable to many, not only different, but even contradictory interpretations.

Some authors<sup>120</sup> refer ὅτι (taking the one as well as the other in the sense of *that*,) to πείσομεν, make the latter ὅτι to be a repetition of the first, and then explain the passage as follows: We can (will) comfort ourselves (our hearts) when our heart reproaches us, with this idea, that God is greater, *i. e.* more benign, and knows us better than we know ourselves. But, without here inquiring whether μείζων can be referred to the divine grace, and whether the context warrants such an interpretation or not, we certainly find that the repetition of ὅτι, after such a very short parenthesis, is, even in St. John's style, far from being probable,<sup>121</sup> and also, that referring both ὅτιs as an object-proposition-particle, to πείσομεν which, considered as a correlate to παρρησίαν ἔχειν πρὸς τὸν Θεόν,

<sup>120</sup> For example, Dr. Augusti in his version of the Bible, Wahl in his Clavis, p. 660.

<sup>121</sup> Wahl quotes in his support Xenoph. Anab. V. 6. 19, VII. 4. 5.

ver. 21, can here only signify, to *tranquillize*, cannot easily be justified.

Others, and this is the prevailing opinion among the ancient interpreters,<sup>122</sup> consider the first *ὅτι* as a causal-particle, and the second as a redundancy, or as mere indication of the apodosis [the consequent] meaning *then*<sup>123</sup> (the Hebrew *כִּי* is sometimes similarly used, for example Gen. xxii. 16; xxxi. 42, and in other places), or even as a particle of asseveration, (*profecto certe*). This interpretation gives the following meaning: For when our heart (conscience) condemns us, then truly (or how much more) God is greater, *i. e.* stricter or better knowing than our heart, (conscience,) &c. But, however much the context, particularly ver. 21, seems to favour this interpretation, a strict philological demonstration is yet wanting to prove that *ὅτι* is ever used in this manner afore stated, either in the Greek of the New Testament, or even in the classical Greek. Only after *εἰπεῖν*, *λέγειν*, or words of that description, it sometimes is redundant, but never in a construction like the one before us. Nor does it anywhere occur as a sign of the apodosis, either in the classics or in the Old or New Testament. The Alexandrinian Translators never put any expression whatever for the Hebrew *כִּי*, when put in the apodosis in the sense of *then*, cfr.

<sup>122</sup> For example, St. Augustin, Theophylact, the Syriac Version. The Scholion in Matthæi, on this passage, says; τὸ δεύτερον "ΟΤΙ παρέλκει. ὃ δὲ λέγει, τοιοῦτόν ἐστιν, εἰ γὰρ ἁμαρτάνοντες τὴν καρδίαν αὐτῶν λαθεῖν οὐ δυνάμεθα, ὑπὸ ἰδίου νυττόμενοι συνειδότος, πόσω μᾶλλον τὸν Θεόν, ὃς μέλζων ἐστὶ τῆς καρδίας.

<sup>123</sup> Lange, Welker and others.

Gen. xxii. 16 ; xxxi. 42 ; Numb. xxii. 33 ; Job viii. 6 ; xxxvii. 20.

Faithfully adhering to the sense given by the ancient exegesis, Camerarius, Episcopus, Calovius, Carpzov and others, endeavoured to aid the construction by unanimously translating the first *ὅτι* by *since*, or *because*, and considering the second as elliptical, but, according to their different ways of completing the ellipsis, they interpreted it sometimes as *αἰτιολογικόν*, sometimes as *διηγηματικόν*. Thus Camerarius supplies : nihil relinquitur bonae spei apud deum quia, &c. Episcopus : eheu, quam male nobiscum agetur, nam — ; Calovius : scimus aut scire debemus, quod — ; Carpzov : γινώσκει αὐτὴν (καρδίαν) ὁ Θεὸς — —, *ὅτι* (because). The last mentioned author also proposes to take the second *ὅτι* in the sense of *δηλονότι*.

But an ellipsis like this, for which the *fervor orationis*, mentioned by Carpzov, is but an indifferent apology, is at best improbable, even while no better remedy can be found.

But what remedy can be found ? Sam. Andreae,<sup>123</sup> thought that he had removed all difficulties, by taking the first *ὅτι* joined to *ἐάν*, for *ὅτε ἂν* or for *ὅταν*, referring the second *ὅτι*, as causal particle, more directly to *καταγινώσκει*, and thus translating the whole : Coram ipso sedabimus corda nostra, *si quando* cor nostrum nos arguendo condemnet *eo quod* (*ὅτι*) Deus major sit corde nostro et norit omnia. But neither in Matt. v. 31. Acts xv. 1. Rom. x. 9, which Andreae quotes

<sup>124</sup> In the Treatise before mentioned “ De Corde Condemnante,” § 14, 17.

in his support, nor any where else, is *ὅτι ἐάν* used for *ὅταν*. Moreover, according to the clear context of our passage, the condemning judgment of conscience is not so much founded on the idea of God's omniscience, as on the consciousness of lack of fraternal love.

The philologist Hoogeveen,<sup>125</sup> seems to remove, with much greater success, the philological difficulties of the passage, by joining more directly the proposition, *ὅτι ἐάν καταγινώσκη ἡμῶν ἡ καρδιά*, with the conclusion of ver. 19, but taking *ὅτι*, not for a conjunction, but for a compound relative joined to *ἐάν*, in the same sense in which it occurs, Colos. iii. 23:—for quodcunque, quiquid demum, and then translating the passage (ver. 19, 20,) thus: *et hinc cognoscimus, nos ex veritate esse, et coram ipso secunda reddemus corda nostra quocunque tandem crimine damnat nos cor: quia vel nam major est deus corde nostro.*

Morus and Nösselt adhere to this interpretation. The latter more especially has defended it with much spirit, and displayed it more at large.<sup>126</sup> Nösselt maintains, that it not being St. John's purpose here to awaken, or to sharpen the sleeping, but much more to tranquillize and console an anxious conscience; none of those interpretations can here be admitted, in which the comparison betwixt the condemning conscience, and the omniscience of a punishing God, creates an idea, which is alarming to the anxious heart of the Christian. That, on the contrary, the

<sup>125</sup> See *Doctrina particularum Græcarum*, Ed. Schütz, p. 589, sqq.

<sup>126</sup> In the treatise afore-mentioned.

context even requires a consolatory sentiment like that afforded by Hooegeveen's interpretation, and that St. John's meaning clearly is this: "That the true Christian, when conscious of a perfect and unmingled fraternal love, may, however much in other respects condemned by his conscience, yet be well assured of God's mercy; for, that he, the God of love, is greater in pardoning than our heart, and his omniscience knows better than we ourselves, our weakness, our contrition for sin, and, at the same time, our charitable disposition, and our struggles." As Peter, once asked by the Lord, whether he loved him, finally comforted himself by answering: Lord, thou knowest all things, thou knowest also that I love thee!—that even so St. John, recollecting this fact, John xxi. 15, sqq. seems to comfort the anxious minds of his readers by reminding them of the omniscience of a gracious God. That the objection to this interpretation, which, perhaps, may be found in ver. 21, will disappear, when it is considered that the *κατ' ἀγνοσίᾳ τῆς καρδίας ἡμῶν*, ver. 21, is quite different from that of ver. 20; that the former refers to the lack of brotherly-love, the latter to all other sins, the lack of brotherly-love only excepted. And that, as in Matt. vi. 14, the Saviour said: If you forgive men their trespasses, your heavenly Father will also forgive you,—even so St. John here grounds on the consciousness of love to the brethren, the hope of forgiveness of sins.

I confess that I cannot go along with Hooegeveen's interpretation, not even so justified and enlarged as it has been by Nösselt; and these are my reasons: *In the first place*, as to its most brilliant, I mean its

philological aspect, this only scruple occurs to my mind, that, since *καταγινώσκειν* in ver. 21, is put neutrally without the object of accusation, its being also neutrally put in ver. 20, is much more probable than the reverse. Even because, according to Nösselt, the *κατάγνωσις* in ver. 21, is referred to something different from that to which the *κατάγνωσις* of ver. 20 refers, it was, in my opinion, indispensable in ver. 21, definitively to state its object. Still this may be justified, and this scruple removed. But, *secondly*, it appears to me quite impossible to justify the Hoogeveen-Nösselt interpretation with respect to the idea which it conveys, and with regard to its connection with the context. The end and purpose of this epistle is not consolation merely, but also, and in this passage, ver. 11—18, 23, in a much greater degree, exhortation and warning, with reference to God's judgment against every kind of unrighteousness, every deception and hypocrisy of the heart, see ver. 17, 18. If St. John either here, or anywhere else in the epistle, did consider fraternal love merely as an isolated virtue, in the possession of which, man may sin a good deal, the sentiment which Nösselt finds in our passage might be tolerated. But the fundamental idea of the epistle is the very reverse. St. John considers fraternal love as the fulfilment of the whole of *δικαιοσύνη*—as that virtue in which the whole of the Christian's life in the light, the *ἀγνότης* and the love of God, together with the knowledge of God, are to shew themselves in their highest perfection, cfr. ii. 9—11; iii. 14, 23; iv. 20, 21; v. 1, sqq. In a similar sense, it is said, that when this Apostle was dying, he cried



repeatedly : Little children love one another,—this is the Lord's commandment, and when this one commandment is fulfilled, it is sufficient ! Accordingly, when our conscience bears us witness that we possess in us the true, the perfect brotherly love, there cannot, in that case, according to St. John, at all exist any *κατάγνωσις τῆς καρδίας ἡμῶν*. Nösselt's interpretation then, is so far from being necessary for the context of our passage, that it is not even compatible with it, and does in general not agree with St. John's doctrine in our epistle. In the view presented by the ideal divine crisis betwixt righteousness and sin, St. John can find no rest for the heart as long as man is in any way conscious of sin, as such, before God who is holy and just. It is impossible therefore that St. John means to say, that fraternal love, considered as an *isolated* virtue, compensates before God the lack of all other virtues ; he says no more than this : that love being a perfect fulfilment of the law, gives to the heart a complete confidence and peace with God. But, according to the interpretation of Hoogeveen and Nösselt, St. John would here be thinking of a mind divided between tranquillity and disquietude of conscience, as also between righteousness and sin. For such a mind the omniscience of God can only be alarming and not consolatory. Christ encourages only quiet and unpretending piety, Matth. vi. 6, 18, by the idea of an omniscient God. A conscience that still is in any degree charged with sin, can find its consolation and its peace only in faith—in the mercy and paternal love of God through Christ, ii. 1, sqq. No support

can be gained for Nösselt's interpretation, from a comparison between our passage and John xxi. 15, sqq., even were we to suppose that this chapter was genuine ; for there Peter, when the Lord is inquiring after his love, comforts himself by the consciousness of his love, and by this too, that the Lord knows him, and also his sincere love to the Lord—a case which bears no resemblance whatever to that of man having to derive consolation from God's omniscience, while he is as yet oppressed with sin, but at the same time conscious of his love to the brethren. Indeed, Nösselt refers the indefinite *μείζων* to the divine love and grace, and thus endeavours to make his interpretation conform with the general doctrine of Scripture in this matter. But in vain ! Chap. iv. 4, *μείζων* is used of God's greater *power*, v. 9, of the fuller evidence of divine testimony ; nowhere in the New Testament does it occur, being absolutely used, as denoting God's greater love. Some authors, on account of the subsequent *καὶ γινώσκει πάντα* suppose that God's omniscience is expressed by it.<sup>127</sup> But, from the comparison with the condemning heart, it appears that it is much more correctly explained by referring it to God's strictness in judgment. Since, then, a *similar* reference of the two corresponding expressions, *ἐὰν καταγινώσκει*, ver. 20, and *ἐὰν μὲ καταγινώσκει*, ver. 21, to the lack of brotherly-love, is much more probable than the *dissimilar* one proposed by Nösselt, which cannot be justified by any thing but necessity ; the interpretation of Hoogeveen

<sup>127</sup> The Scholia in Matthæi and Clem. Alexandr.

appears to me to be much more strongly *opposed* by arguments drawn from the context, than it is *supported* by philological arguments.

The very same reasoning which brings me to speak against the exegesis of Hoogeveen and Nössel, impels me to choose among the different interpretations, one which establishes a strict antithesis between verses 20 and 21, and at the same time considers verse 20 as syntactically distinct from verse 19, making of the whole passage, verse 20—22, the following sense and context: For when we (do not possess the full and genuine brotherly-love, and accordingly) our heart (conscience) condemns us (in this respect) (we know) that God's judicial strictness is greater than that of our hearts, and that he knows all. When (on the contrary) our heart does not condemn us (for lack of brotherly-love), we have cheerfulness, (confidence, tranquillity of mind) towards God, and, whatever we ask, we will receive of him, because we (loving the brethren) keep his commandments, and do that which pleases him. The second *ὅτι* causes the only difficulty in this interpretation. I take it elliptically as an object-proposition-particle, dependent on the omitted *γινώσκουμεν* \* or *οἶδαμεν*,

\* Dr. Lücke here, I do not in the least doubt, correctly supplies *γινώσκουμεν*, but in his version he has supplied *γινώσκετε*, (so wisset). I am greatly surprised that the real remedy for all difficulties in this passage has not occurred to so many eminent and learned divines and critics as have commented upon it, although that remedy is so obvious and simple, that, after it is once stated, I can hardly imagine that a question can be raised against it. The remedy is neither more nor less, than to suppose that one single *καὶ* before *ὅτι* has been

which, according to what is said above, is easily supplied,—as long as there is no other remedy, this appears to me the easiest manner of removing the difficulty of this construction according to the analogy of St. John's style, cfr. v. 15 ; ii. 29.

dropped by transcribers at the commencement of verse 20. Restoring this *καὶ* renders the construction perfectly clear, for it indicates the understood repetition of *γινώσκουμεν* from verse 19, where it is required, viz. before *ὅτι μερίζων* in verse 20. Perhaps *ὅτι* in both the clauses of verse 20, are object-proposition-particles, *anglice* THAT. I am aware that thus the second *ὅτι* still is, in reality, superfluous, but in St. John's style it would in this collocation be by no means unnatural or unexpected. The words of the Scholiast too, materially support this conjecture: he might well say *τὸ δεύτερον ὅτι παρίλκει*, if in the beginning of the verse he read *καὶ ὅτι ἰὰν*, &c., but if he read not *καὶ*, the construction was by no means cleared up by merely saying: *τὸ δεύτ. ὅτι παρίλκ.* It is not worth while here to demonstrate how the *καὶ* may have been omitted even in the oldest copies: it is a word more easily dropt than others, on account of its frequency and not uncommon redundancy; and here the preceding verse 19 also commenced with *καὶ*, which circumstance perhaps suggested to a careless transcriber the notion that here it was dispensable.

By adopting this indispensable *καὶ*, the construction, the version and interpretation, remain exactly as proposed by Dr. Lücke, with the exception only of the first *ὅτι*, which he makes causal, and the syntactic separation he establishes between verse 19 and 20.

According to my reading, I translate the whole passage, ver. 18—21, thus: "My little children! let us not love by speech and by tongue, but in deed and in truth: and by *this* [by the charity which is in us], we KNOW, that we are of the truth, and that we shall be able to render our hearts confident before him:—and *that*—if our hearts condemn us—(we know, i say), that God is greater than our hearts, and knows all

Chap. v. ver. 14, shews that the *παρρησία πρὸς τὸν Θεόν*, ver. 21, has a special reference to confidence in prayer, and that, accordingly, ver. 22 is immediately connected with ver. 21, as its epexegetis. Inasmuch as the true Christian, who keeps God's commandments, and does what pleases God, cannot ask for anything which is not in conformity with the will of God, he always is well assured that his prayer will be heard, v. 14, (cfr. John xvi. 24, sqq.) According to St. John then, the ground of our prayers being heard is purely *moral*.

The sum of all God's commandments, the compendium as it were of that life which is pleasing in the sight of God, is ver. 23—the *ἀγάπη ἐκ πίστεως*, (1 Tim. i. 5), the *πίστις δι' ἀγάπης ἐνεργουμένη* (Gal. v. 6), cfr. Gal. v. 14. Brotherly-love, according to St. John's view, has its root in the belief in Jesus Christ's Messianic *ὄνομα*, he being the founder of the Christian *κοινωνία*.—Καθὼς ἔδωκεν ἐντολὴν ἡμῖν only refers to *ἵνα*

things: My friends! If our hearts do not condemn us, we have confidence towards God."

Charity is a standard—an index—which imparts information to us in two ways: by its *presence* and by its *absence*: When it is present, we know by it, 1st, That we are of the truth; and, 2d, That we can render our hearts confident before God: When it is absent—when we feel conscious of its absence—and when our heart accordingly condemns us, we thereby know: That our condemnation is great indeed, and exceeds our worst fears, for God, our judge, is greater than our hearts, and knows all things. Having established this as a general rule, the Apostle adds *emphatically*, and in a direct address: Dear friends! "It is only when our heart does *not* condemn us (on the score of brotherly-love), that we can have confidence towards God."—*Transl.*]

ἀγαπῶμεν ἀλλήλους and ought to be understood in conformity with John xiii. 34, cfr. here ver. 16. We ought to love each other in that degree which Christ has ordered in the new commandment.

In ver. 24, it is doubtful to whom αὐτοῦ, ἐν αὐτῷ, and αὐτὸς should be referred. As the last grammatical subject, ver. 23, was Christ (καθὼς ἔδωκεν—,) it seems that here too, all these expressions ought to be referred to Christ. Christ also, according to ii. 20, 27. John xvi. 7, gives the spirit and belief, and brotherly-love is most closely connected with the communion with Christ, cfr. John xiii. 35; xiv. 20, 21; xv. 4—10. However, as God is the main grammatical subject in that which precedes, and the Apostle has been speaking more particularly about communion with God, and a filial relation to God, and in the subsequent passage speaks of that spirit which is of God; and as God is also spoken of by St. John as a giver of the Spirit; it seems preferable in this verse to refer αὐτὸς to God,<sup>128</sup> cfr. ii. 3—5, and the most decisive passage, iv. 13.

God's abiding, or dwelling in man, is effected through the communion of the Holy Ghost, by the fruits of which, viz. faith and brotherly-love, we perceive whether God is in us, and whether we are his children, cfr. iv. 15. Rom. viii. 16.—Thus purely ethical, thus clear and perspicuous, is that which has been termed the Mystique of St. John!

The Anakoluthon, ἐν τούτῳ—ἐκ τοῦ πνεύματος—has arisen from conciseness, cfr. iv. 13.

<sup>128</sup> This was done by all the ancient Interpreters.



## SEVENTH SECTION.

## CHAPTER IV. 1—6.

How easily may man deceive himself with regard to the divine Spirit in himself and in others, for there is also a spirit of illusion and error, which most unwarrantably calls itself divine. Therefore, nothing is of greater moment for the Christian—particularly in times of great spiritual ferment, when *illusions* and a hypocritical pretence of the divine Spirit so easily arise, and truth and error are deceitfully blended together—than the δοκιμασία τῶν πνευμάτων, (διακρίσις πνευμάτων, 1 Cor. xii. 10), εἰ ἐκ Θεοῦ ἐστίν. Now, St. John, establishing this trial of the spirits as a duty for his readers, gives them at the same time the true touchstone for it, iv. 23, and likewise consoles and encourages them by this sentiment, that they, as true believers, had already gained a victory (over the illusive spirits), and that the divine Spirit dwelling in them is greater than the spirit of the world, the spirit of seduction, iv. 4—6.

Ver. 1. by πνεύματα—πάν πνεῦμα—the πνεύματα προφητῶν 1 Cor. xiv. 32, the λαλοῦντες ἐν πνεύματι, 1 Cor. xii. 3, are here to be understood, cfr. 1 Cor. xii. 10. 2 Thes. ii. 2. 1 Tim. iv. 1. As there existed, even in the age of the Old Testament, both true prophets and also hypocritical or false prophets, Deut. xiii. 1,\* so also in the church, as the Lord himself

\* Deut. xiii. ver. 1? This quotation is correct by the English Bible, and the ordinary versions: but by the correct

had foretold, Matt. xxiv. 11, 24, there arose from the very beginning a pseudo-Christian prophetship, beside that which was genuine.—The χάρισμα of the διακρίσις πνευμάτων, which St. Paul establishes as a corrective for the prophetic χάρισμα, 1 Cor. xii. 10; xiv. 29, has reference to this. In a similar sense, St. John says: *Believe* (πιστεύετε), not every prophetic spirit, but try the spirits whether they are of God; for there are already many false prophets gone out into the world, (*i. e.* they have appeared among us, ἐξεληλύθασιν εἰς τὸν κόσμον, cfr. John vi. 14; xvi. 28; xviii. 37, where the simpler phrase, ἔρχ. εἰς τὸν κόσμον is used to express the coming forward of God's true messengers.) Concerning the idea of prophetship in the New Testament, and its partial difference from that of the Old Testament, see 1 Cor. xiv. 1—4, 24. Ephes. iv. 11.<sup>129</sup>

Verse 2. By this ye know (γινώσκετε, which being supported by the most numerous and most important authorities, seems to be more like St. John's mode of expression, than γινώσκεται), the Spirit of God (in the prophets;) every (prophetic) πνεῦμα which acknowledges, that Jesus Christ has come in the flesh, is of God. Similar is the criterion of the genuine Christian prophetship, 1 Cor. xii. 3. Respecting the historical relation, and the true meaning of the phrase Ἰησ. Χρ. ἐν σαρκὶ ἐληλυθότα (not ἐληλυθέναι, which

Hebrew Bibles, Halm's for example, the verse here alluded to is the SECOND; because in the common versions, the first verse of chap. xiii. had been appended to chap. xii.—*Transl.*

<sup>129</sup> See Koppe N. T., Ep. ad Ephes. Exc. III. De Prophetis inter primos Christianos.

reading clearly owes its origin to translations and quotations), see the Introduction, where all that is most indispensable is stated on the subject.<sup>130</sup> Here the following may be added: As in iii. 23, so here also, Ἰησοῦς Χριστὸς must be taken as a historical notion, cfr. v. 6. As to the expression ἐν σαρκὶ ἐληλυθότα, it is evident from John v. 43; vi. 14; vii. 28, 29; viii. 42; xvi. 28; xviii. 37, that ἔρχεσθαι of itself applied to Christ, with, or without τὸν κόσμον, in St. John's language denotes the ἀποστολή, the φανέρωσις of Christ. If, then, the additional expression ἐν σαρκὶ is not to be considered as quite redundant, (which is inadmissible in a strictly didactic passage like the present) it must contain a more precise determination of the mode and manner of Christ's coming. Ἐρχεσθαι ἐν or διὰ, בּוֹא or בָּ, never denotes simply coming, or appearing, but always expresses a definite mode of coming; it expresses the state, or the purpose, or the company of the person coming, (cfr. 2 Sam. xx. 22. 1 Cor. iv. 21, and this epistle, v. 6, where ἐν and διὰ are used alternately.) If we now compare John i. 14. 1 Tim. iii. 16. Rom. i. 3, 4; it will be manifest, that ἐν σαρκὶ ἐληλ. must be equivalent to ἐν σαρκὶ φανερωθῆναι 1 Tim. iii. 16, ἐληλ. σάρκα γενόμενον, John i. 14, (or as St. Ignatius expresses it, ἐν σαρκὶ γενόμεν., σαρκοφύρον), and that one essential characteristic of the Messianic manifestation, viz. the *real humanity* of the Redeemer, is expressed by it, cfr. Rom. i. 3, 4.

Ver. 3. The reading of the negative antichristian

formula is doubtful. The common reading ὁ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, is, with the exception of τὸν before Ἰησοῦν, supported by the analogy of St. John's style. But Socrates says, that ἐν τοῖς παλαιοῖς ἀντιγράφοις is written thus: ὅτι πᾶν πνεῦμα, ὃ λύει τὸν Ἰησοῦν, ἀπὸ τοῦ Θεοῦ οὐκ ἔστι. And then he adds: Ταύτην—τὴν διάνοιαν ἐκ τῶν παλαιῶν ἀντιγράφων περιεῖλον οἱ χωρίζειν ἀπὸ τοῦ τῆς οἰκονομίας ἀνδρώπου βουλόμενοι τὴν θεότητα.<sup>131</sup> The same reading, as Socrates found in his ancient MSS., has been adopted by the Vulgate, by several Latin fathers, (Augustin, Leo,<sup>132</sup> and others), and by the old Latin translator of Irenæus, and some of these have the addition *in carne venisse*. Tertullian combines both readings, and reads thus (Adv. Marc. V. 16): “negantes Christum in carne venisse—et solventes,” (cfr. Adv. Psychic. Cap. 1, “nec quod Iesum Christum solvant,” and De Carne Chr. 24. “Qui negat Christum in carne venisse—hic antichristus est); the same expressions are used by Tychonius and Augustin: “Qui solvit Iesum et negat in carne venisse.”—But the common reading is found in all the Greek MSS., in the Syriac versions, and, from Polycarp downwards, in all the Greek fathers, only a few copies have not the article before Ἰησοῦν but of

<sup>131</sup> H. E. VII. 32. Valesius conjectured that Socrates in his MS. read thus: ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ Θεοῦ οὐκ ἔστιν, but Matthæi that he wrote thus: ὃ μὴ ὁμολογεῖ, τουτέστιν ὃ λύει. But neither the history of this reading (ὃ λύει), nor Socrates's var. lect. is favourable to these conjectures.

<sup>132</sup> The latter read in Greek διαιροῦν. Epist. 10, ad Flavian. Cap. V.

other more important authorities, such as A. B., Origenes, Cyrillus, some omit Χριστὸν and others ἐν σαρκὶ ἐληλυθότα. From what has here been observed, it is manifest that the reading ὃ λέγει τὸν Χριστὸν, which Socrates found in his ancient MSS., is indeed very old. But it is equally plain, particularly from Tertullian (Adv. Psychic. I, and Contra Marc. V. 16), that in all probability it is of Latin origin, and that it has (as even Grotius conjectured) arisen from an antignostic gloss,<sup>133</sup> and in process of time found its way into the Greek text; but has not at all been generally received. It clearly is much too erudite and obscure for St. John's style, nay, for the style of the New Testament generally, and even on that account we would have to reject it unconditionally, were it even much better supported by the critical authorities than it is.

But now, as to the question: Whether the more explicit *lectio recepta*, or the more abridged reading: ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν, which chiefly is supported by the Vatican and Alexandrin. MSS., deserves the preference: although Griesbach has declared in favour of the latter, I confess I feel inclined to give the preference to the former. Wherever St. John places the affirmative in juxtaposition with the negative, he has a predilection for such complete symmetrical

<sup>133</sup> So much may be seen from Tertullian's way of reading the passage; but still more distinctly from the Scholion in Matthæi, p. 225, where we find: προώδευσαν γὰρ αὐτοῦ (τοῦ ἀντιχρ.) αἱ αἰρέσεις, ὧν χαρακτηριστικὸν τὸ διὰ ψευδοπροφητῶν καὶ πνευμάτων λύειν τὸν Ἰησοῦν ἐν τῷ μὴ ὁμολογεῖν αὐτὸν ἐν σαρκὶ ἐληλυθέναι.

repetitions, cfr. ver. 6. The shorter reading is too obscure for St. John's style,<sup>134</sup> and seems to owe its origin to an early conflict between the more complete phrase, and the reading : ὁ λύει τὸν Ἰησοῦν. It is also to be remembered that the *lectio recepta* is supported both by the earliest (Polycarp) and the most numerous authorities. Only, this one correction of the common reading, I should deem allowable, viz. to strike out the article before Ἰησοῦν, which is omitted in some, although indeed less important MSS., and also by Polycarp and Theophylact. It appears to have arisen from the reading : λύει τὸν Ἰησοῦν : every where else in the epistle, St. John writes Ἰησοῦς, without an article. Καὶ τοῦτο — τὸ τοῦ Ἀντιχρίστου can, in the context before us, only be referred to, and completed from πᾶν πνεῦμα. “Ὁ ἀκηκ. too, refers to it, and Henry Stephens' conjecture, ὅν, is *quite unnecessary*.\* Where and how had the readers heard that the antichrist was to come, ἐρχεται? Clearly not for the first time in this epistle. As in ii. 18, St. John here too alludes to an earlier information on the sub-

<sup>134</sup> Stroth's conjecture, therefore, that there originally was written ὁ μὴ is quite untenable. [This is too concise to be understood by some of our readers. Stroth's conjecture was : That this had been the original reading, ver. 3, Καὶ πᾶν πνεῦμα ὁ μὴ, ἐκ τοῦ Θεοῦ οὐκ ἔστι, “and every spirit that [does] not, is not of God.”—*Transl.*]

\* I wonder that Dr. Lücke declares Stephens' conjecture quite unnecessary, for surely it would be less awkward to read : “This is that spirit of antichrist of whom you have heard that he should come, and who already now is in the world,” than what we find in the English text, faithful as the version there is to the received Greek original.—*Transl.*



ject. The doctrine concerning the antichrist was an essential part of a complete system of instruction respecting the Christian ἐλπίς, s. 2 Thess. ii. 1, sqq.

Ver. 4. True Christians are born of God. But all that is born of God overcomes the world, nay, through the faith in Jesus the Christ, the antichristian world is already overcome, cfr. ii. 13, 14; v. 4, 5. But those who are sure of the victory, those who already have it, as it were, in their hands, fight more courageously, and more readily obtain the victory. It is not, therefore, because the readers had already before overcome heretics, as Grotius supposes, but because, as faithful, and born of God, even through the faith in Jesus Christ, they already had overcome the antichristian principle, the world *in general*, and because this total victory conditions and secures the victory in detail, over the separate powers of the antichristian world, that St. John, comforting and encouraging them to constancy, and to an exercise of their right of conquest over the world, says: καὶ νενικήκατε αὐτοὺς (viz. the antichristians, τὸν ἀντίχριστον, ver. 3, taken as a collective, cfr. ii. 18). By way of explanation he adds: For he who is in you, ὁ ἐν ὑμῖν, viz. God (the Spirit of God), of whom you are born, and who remains in you, iii. 24, is greater, *i. e. mightier*, than he who is in the world, ὁ ἄρχων τοῦ κόσμου, ὁ πονηρὸς, whose τέκνα the antichrists are, cfr. 1 Cor. xv. 57, but more specially, Ephes. vi. 10—17.

Ver. 5 and 6 are again founded on the absolute κρίσις betwixt the world and God, between infidel antichristianity and genuine Christianity. By the worldly principle, only worldly things are produced,

*i. e.* antichristian doctrine and the world's approbation, cfr. John iii. 31 ; viii. 23, " But we," St. John adds, communicatively, ver. 6, " We are of God, and we do therefore not listen to worldly doctrine." But whosoever knows God, and consequently belongs to the godly race, (cfr. John viii. 43, 47,) hears us, (follows us,) us, who believe in Jesus the Messiah the Son of God, and propagate this faith, cfr. ii. 23. But whosoever is not of God, hears us (follows us) not, (denies that Jesus the Christ has appeared in the flesh,) see ver. 3. By this then, (*i. e.* by the confessing or denying of Jesus the Christ, in the true sense of the word,) by this we know, (*i. e.* distinguish) the prophetic spirits, whether they be of God or not, whether they are the instruments of the Spirit of truth, (John xv. 26 ; xvi. 13,) or of the spirit of error and seduction, τῆς πλάνης, cfr. 1 Tim. iv. 1, (τοῦ ψεύδους.)

The ἐκ τοῦ Θεοῦ εἶναι, is, according to St. John, both universal, and also special, or Christian, cfr. John viii. 47, the birth of God in its general sense, is the basis of the filial relation to God in Christ. But, considered in the light of the divine κρίσις, as here, the *universal* consciousness in God, or life in God, coincides with that which is more special or Christian, and St. John does not conceive as possible the existence of a godly man, in the universal sense of the word, who, at the same time, either is not a Christian, or, when the word of God comes to him, would not immediately become a Christian.

## SECTION EIGHTH.

## CHAPTER IV. 7—CHAPTER V. 5.

AFTER this digression concerning the δοκιμασία τῶν πνευμάτων, iv. 1—6, St. John resumes the subject of iii. 23, 24, cfr. ver. 18, in order to enforce the paraclesis to brotherly-love with still stronger motives, and more specially in order to place in its true light the relation betwixt brotherly-love, and love to God, and faith in Jesus the Messiah. Chap. iii. ver. 23, 24, may be considered as a short summary of this whole section.

Ver. 7 and 8. The filial relation to God, (ἐκ τοῦ Θεοῦ γεννηθῆναι,) consists in a resemblance to God effected by the knowledge of the divine character. Now, since with regard to the redemption, God's most essential attribute is love, ver. 8, and love has no earthly origin, but has its source in God, ver. 7, it naturally follows, that whoever rightly knows God, and is born of God, loves the brethren, and *vice versa*, he who practices love, is born of God, and knows him.

Ver. 7 and 8 are founded on this reasoning. St. John places the last first, because the connection with ver. 6 naturally led him to such an arrangement. This is St. John's meaning: ver. 7, "Let us love one another, as those who truly are of God, and rightly know him, (ver. 6,) for love (brotherly-love) is not ἐκ τοῦ κόσμου, but ἐκ τοῦ Θεοῦ, (it belongs to that

life which is of God,) it is an essential criterion of a filial relation to God, and of right knowledge of him. The Alexandr. MS. reads τὸν Θεὸν after ἀγαπῶν. But both here and in ver. 8, as is clearly seen, both from the context and from comparison with ver. 11, 20, and 21, ὁ ἀγαπῶν is absolutely used, and denotes *brotherly-love*. Thus, St. Paul too uses ἀγάπη absolutely in the sense of brotherly-love, cfr. 1 Cor. xiii. 1. Philipp. ii. 2.

The filial relation to God, and the knowledge of God condition each other according to St. John, ver. 6. For this reason, St. John puts the one instead of the other, and always considers the one as implied in the other. Accordingly, the reading ἐκ τοῦ Θεοῦ οὐκ ἐστίν after ἀγαπῶν, ver. 8, in Cod. 9 of Griesbach, is evidently spurious. Since God is love, cfr. ver. 16, *i. e.* entirely love, (love itself) no man who has obtained a right knowledge of God (and accordingly is born of God), can do otherwise than, in imitation of him, love the brethren. St. John puts the *attribute* of love as God's *essence*, (in a similar manner as in the Gospel iv. 24, πνεῦμα ὁ Θεός), because God, in the redemption through Christ, is more specially and most perfectly recognized and felt to be *love* essentially.<sup>135</sup> To this ver. 9 and 10, (in which God's love in the redemption of the world, through Christ, is more accurately described,) are beautifully subjoined. The closer connection betwixt ver. 8 and 9, is as follows: God can be recognized by us as love,

<sup>135</sup> A more copious scientific explanation of this sentence of St. John's is to be found in Schleiermacher's "Glaubenslehre," (Doctrine of the Faith,) Vol. II. p. 672.

because<sup>136</sup> ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν (this ἐν ἡμῖν being put instead of ἡμῖν, is to be referred to ἐφανερώθη), ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ<sup>137</sup> ἀπέσταλκεν εἰς τὸν κόσμον (cfr. Gosp. iii. 17), ἵνα ζήσωμεν (instead of ζῶν αἰώνιον ἔχωμεν) δι' αὐτοῦ, (i. e. πιστεύοντες εἰς τὸ ὄνομα αὐτοῦ, v. 13), cfr. Gosp. iii. 16 ; Rom. viii. 32, sqq.

In ver. 10, the Apostle makes the greatness of God's love in the sending of Christ, more specially apparent, by shewing that this love was not God's return for our love to him, or, as it were, love of the second rank ; but rather a pure love of mercy. In this, he says, God's love consists, (ἐν τούτῳ ἐστὶν ἡ ἀγάπη, viz. τοῦ Θεοῦ), not in this (οὐκ ἐν τούτῳ<sup>138</sup> ὅτι), that we had (previously) loved God, but (in this [ἐν τούτῳ] ὅτι), that he loved us (first<sup>139</sup> cfr. v. 19), and from love hath sent his Son as a propitiation, (an atoner, or on purpose to atone, cfr. ii. 2), for our sins, cfr. John iii. 16 ; Rom. v. 6, sqq. ; viii. 32, sqq. Even without considering the redemption through Christ, man's love to God, is only love in return, and God is always the first in his love ; in this respect too, the ἀγάπη is always ἐκ τοῦ Θεοῦ, v. 7.

<sup>136</sup> Some of Griesbach's authorities have ὅτι or καὶ ὅτι before ἐν τούτῳ, but this clearly is a gloss.

<sup>137</sup> See the Author's Commentary on the Gospel, i. 14. Vol. I. p. 420.

<sup>138</sup> Thus I think οὐχ ὅτι—ἀλλ' ὅτι is to be resolved. Grotius's and Lange's transposition, ὅτι οὐχ—appears to me less correct.

<sup>139</sup> The Vulgate has here "*prior*," which is borrowed from ver. 19.

Ver. 11. Since, (εἰ,<sup>140</sup> cfr. Gosp. xiii. 14, 17, and other places), God hath so *greatly* (οὕτως, ver. 9, 10), loved us : we also must (imitating God in his love to man, or, from a feeling of the communion established between God's children by God's love in Christ), love one another as brothers in Christ, cfr. v. 1, 2.

Ver. 12. Here the interpretation is controverted. Carpzov connects θεὸν οὐδεὶς πώποτε τεθέαται with ver. 14, as if St. John had written θεὸν μὲν οὐδεὶς πώποτε τεθέαται — ἀλλ' ἡμεῖς ἀληθῶς τεθεάμεθα, and his meaning had been as follows: nemo quidem deum conspiciere naturam ἀόρατον potest in vita hac, nedum comprehendere. Ipse tamen indicia dedit sui amoris luculenta, praecipue eo, dum se praebuit conspiciendum in Iesu θεανδρώπῳ filio suo, quem in mundum miserat Ioan. xiv. 9. Eundem et ego (Ioannes) et apostoli reliqui, discipuli etiam complures, vidimus omnes atque contemplati sumus, i. 1, sqq. But Lange has justly rejected this interpretation. The intermediate proposition, from the beginning of ver. 12 to ver. 14, is not only too long, but its substance also is too essential, and does too much belong to the leading train of ideas, to be considered as a parenthesis. Nor is there any conjunctive particle indicating, even in the remotest degree, a mutual relation betwixt the two propositions of ver. 12 and ver. 14. Lastly, and this is most important, the proposition θεὸν οὐδεὶς πώποτε τεθέαται is so categorically put, that, (in the absence of intermediate propositions

<sup>140</sup> Concerning εἰ with the Præterite Indic. see Winer's Gramm p. 92, and Wahl's Clavis, p. 220.



respecting the visibility, or rather cognoscibility\* of God latent in Christ, as defined in Gosp. xiv. 9,<sup>141</sup> ver. 14, can by no means be considered as its limitation. The right interpretation of the passage appears to me to be this: Considering this as granted, that human love without a visible, without an immediately present object, is not easily kindled or supported,—and likewise, in order to explain why he did not say in verse 11, since God hath thus loved us, let us love *him again!* but rather: Since God hath so greatly loved us, *we must also love one another!*—St. John evidently wishes to express as much as this: Man cannot immediately return to the invisible God, that love which he hath shewn to us, for no man hath ever seen God, (*i. e.* no man can ever see him). But when we love one another, (love the brethren who are visible,) then God remains in us, he is present to us with his favour, and thus the love to God, who is invisible yet spiritually present, cfr. ver. 19—21, is accomplished in us through the love to the brethren. These words in ver. 21, *καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ*,—contains the key to our passage; and we have, in the interpretation of it, followed Œcumenius, Augustin and Grotius. It is rather on account of dogmatical timi-

\* *Cognoscibility*. In the absence of any recognized English equivalent, the Translator has ventured to use *cognoscibility* for the German *erkennbarkeit*.

<sup>141</sup> Inasmuch as in the Gospel xiv. 9, God's *cognoscibility* through Christ, and here evidently the impossibility of a bodily contemplation of God is spoken of, that passage cannot, by any means, be compared with the passage before us.

dity, than from valid exegetical reasons, that Calovius and others suppose that ἀγάπη αὐτοῦ means God's love to us. But this is at variance with the context, (for God's perfect love to us has already appeared in Christ,) and also with the *usus loquendi* of our epistle, where ἀγάπη τοῦ Θεοῦ or αὐτοῦ *always*\* denotes the love to God, cfr. ii. 5 ; iii. 17 ; v. 3, and, with regard to the sense, cfr. also ver. 21.

In verse 13, the context and the sense is this : The love to God is founded on a mutual communion with him, but that communion depends on our consciousness of the Holy Ghost which we have received from God operating within us, cfr. iii. 24, through whose power, and in the faith in the Son

\* No, not always,—not, for example, in iv. 9, where Dr. Lücke translates ἀγάπη τοῦ Θεοῦ like everybody else, by God's love to man, and where indeed it is evident it cannot be otherwise translated. What here is meant by Calovius's *dogmatical timidity* is this : that Calovius dared not establish man's *perfect* love to God as a possible case ; but, after all, I see no great objection to Calovius's interpretation, nor that it is irreconcilable either to the context or to Dr. Lücke's excellent interpretation of the preceding passage ; for making ἀγάπη αὐτοῦ God's love to man, I would thus explain : No man hath ever seen God, (and no man can therefore be said to love God directly,) yet if we love one another God abides with us, (is present to us with his favour,) or rather God then abides with us, because there then prevails amongst us a spirit and temper which is pleasing to God ; or, more metaphysically thus : If we love one another, God abides in us *essentially* (why ? because God is love, verse 9,) and God's love is *perfected* in us, *i. e.* there does then appear in our life and conversation a perceptible effect of God's love to us. If we love one another it will appear that God hath loved us to some purpose.—*Transl.*

of God, as Redeemer of the world, we are God's children. The construction is here somewhat different from iii. 24. There we read ἐν τούτῳ γινώσκουμεν — ἐκ τοῦ πν., here ἐν τούτῳ γιν.—ὅτι ἐκ τ. πν. αὐτοῦ δέδωκεν ἡμῖν, and accordingly the sense is here somewhat different: our abiding in God, and his abiding in us, we know from this, that he has communicated to us, and still does communicate of (ἐκ) his Spirit. The διαίρεσις τῶν χαρισμάτων, 1 Cor. xii. 4, 11, is therefore here more distinctly expressed than in iii. 24. \*

Inasmuch as, according to St. John, verse 9—12, the love to God and to the brethren is first lively awakened and excited by the φανέρωσις of God's love in the ἀποστολή of his Son, for the redemption of the world, it is a matter of the highest importance that this ἀποστολή and σωτηρία, be well *ascertained*, and that it be by Christians rightly *recognized, believed, and known*. Thus ver. 14, 15, and 16, are connected with the preceding passage, ver. 7—13.

Verse 14. The apostolical testimony of Christ's mission for σωτηρία τοῦ κόσμου is founded on the ocular evidence of the Apostles, (here specially on that of St. John,) τεθέαμεθα καὶ μαρτυροῦμεν, cfr. i. 1, sqq.

Verse 15. He then (ὅς ἂν ὁμολογήσῃ, <sup>142</sup> Gosp.

\* And even here I should say that the διαίρεσις τῶν χαρισμάτων, is so indistinctly expressed as to leave room for a doubt whether it is at all alluded to: the preposition ἐκ appears to me too slight a foundation for such an exegesis.—*Transl.*

<sup>142</sup> Winer's Grammar, p. 95. 2.

iii. 17,) who, conformably with this testimony in faith, confesses, cfr. ii. 22, 23, that Jesus is the Son of God : abides in communion with God, is born of God, and, as such, loves the brethren who are God's children, v. 1.

Verse 16. And thus we have (ἡμεῖς, St. John and his readers, cfr. ver. 6,) in the faith and confession of Christ, confessed and believed, cfr. Gosp. vi. 69,<sup>143</sup> God's love to us, (in the mission of Christ). Τὴν ἀγάπην most immediately refers to ἐγνώκαμεν as the principal notion ; πεπιστεύκαμεν, seems only to be a more precise limitation of ἐγνώκαμεν, and to be put absolutely or neutrally. The conclusion of verse 16 having a retrospect to verses 7 and 8, contains a concise result of what is before stated.

Verse 17. 'Αγάπη μετ' ἡμῶν is by some authors understood as meaning God's love to us, by others in the sense of ἀγάπη τῶν ἀλλήλων. The reading τοῦ Θεοῦ after ἀγάπη is but a frail support to the former interpretation, for being found only in a few and insignificant authorities, it clearly owes its existence to this very interpretation, which certainly is very ancient. This is in its favour, that immediately before, verse 16, the Apostle speaks of God's love to us, and that the confidence in the day of judgment is ultimately founded on God's love to us in Christ. But this is all that can be said in its favour. For, not to mention that 2 Cor. xiii. 13, on which has been founded a justification of taking the disharmonizing words μετ' ἡμῶν in the sense of *towards us*, (erga

<sup>143</sup> See the Author's Commentary on this passage.

nos) has no probative force, and yet, that neither in the Old nor New Testament, any more applicable and conclusive passage can be found,—how can any *clear sense suited to the context* be gained by this interpretation? Grotius referring ἐν τοῦτω to the remoter οὔτι, and declaring the intermediate words ἵνα παρρησίαν — — to be a *trajectio anticipata*, gives the sense of the passage as follows: hic est summus gradus dilectionis Dei erga nos, si qualis in hoc mundo Chr. fuit, i. e. mundi odiis et praeterea plurimis malis expositus, tales et nos simus. — Odia mundi et cruciatus subsequentes testimonium sunt summi in nos divini amoris, etc. 1 Pet. ii. 19; iv. 16. Constans perpessio malorum ad exemplum Christi efficit, ut a Christo optima exspectemus, quippe ipsi similes. But even this explanation of the sense, being the ablest that has been given on that side, does not remove the difficulty, and almost insurmountable obscurity of this interpretation; it exhibits a sentiment, which indeed is true, but in this context quite *unlooked for*, \* and which is as far from being intimated by any previous passage, or alluded to in any subsequent one, as it is from being naturally or obviously contained in the words with which it has been arbitrarily connected.

Without hesitation, therefore, I give the preference to the opposite opinion, and explain the passage according to the analogy of iii. 19, cfr. iii. 15, as expressive of the power of brotherly-love to give a

\* Quite *unlooked for* : a free translation of a Greek term which the author has used : his word is ἀπροσδιόνυσον.—*Transl.*

perfect confidence on the day of the divine judgment, to those who exercise it according to Christ's example. It is evident, that this is a sentiment that might be expected from St. John, and also, that it is suitable in this place. This interpretation is, in philological respects, thus justified: The *subject-genitive*, which the word ἀγάπη requires, is most naturally supplied from the predominating main *subject* in the subsequent passage—from ἔχωμεν—ἡμεῖς ἐσμεν, and accordingly, it is ἡμῶν. Now, as μετὰ with the genitive, particularly with verbs which express any kind of reciprocity, for example ζῆτεῖν, to discuss, εἰρηνεύειν, λαλεῖν, &c., is not unfrequently used to denote reciprocity or mutual fellowship, for example, John vi. 43; xvi. 19. 1 Cor. vi. 7. Luke xii. 13, ἀγάπη (ἡμῶν) μεθ' ἡμῶν may here, without any constraint, mean our love *amongst* ourselves, *i. e.* our mutual love, ἀγάπη τῶν ἀλλήλων, (which is analogous to κοινωνία μεθ' ἡμῶν, μετ' ἀλλήλων, i. 3, 7.) It is obvious that καθὼς ἐκεῖνός ἐστι, just as iii. 3, 7, refers to Christ, and to his life of love for the brethren, iii. 16. But, if we supply ἐν τῷ κόσμῳ after ἐστι, the present tense, instead of ἦν, certainly is unlooked for. It would have been less surprising if St. John had understood after ἐστι, ἀγαπῶν τοὺς ἀδελφοὺς (ἡμᾶς,) or some such word. It is much more difficult to determine whether ἐν τούτῳ τετελείωται is to be referred to the next ἦνα, or to the remoter ὅτι. St. John makes quite an ordinary use of ἐν τούτῳ—ὅτι, in the epistle, cfr. ii. 3, 5; iii. 16, 19; iv. 13. If we here too suppose such a construction, we have the genuine Johanneic sentiment, that perfect brotherly-love is that



which resembles Christ's love, cfr. iii. 16. But how can the trajection of ἵνα παρῶησίαν ἔχωμεν, which, in this case, is rendered indispensable, be justified? In no part of St. John's writings is an example of this kind to be found. And why should St. John have anticipated, thereby occasioning confusion both in the sentiment and construction? Was it perhaps for the sake of emphasis, because the confidence, the fearlessness of genuine brotherly-love is the leading idea of ver. 17, which is further displayed in ver. 18? But, even in this case, we would have to construe differently, and join ἐν τούτῳ to ἵνα, which is nearest at hand. It is also difficult to determine and render plain and perspicuous the trajected sense of the proposition, and the relation of ἵνα to ὅτι—ἐν τῷ κόσμῳ τούτῳ. Grotius supplies thus: *ideo Deus hoc, (i. e. our suffering along with Christ,) sic disponit, ut.* But this supplement will please us so much the less, since we take the words ἀγάπη μεθ' ἡμῶν, and ὅτι καθώς differently from Grotius. No other resource is left, therefore, than to connect ἵνα παρῶ. ἔχ. directly with ἐν τούτῳ τετελ. The same construction occurs in John xv. 8: ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρετε, cfr. John xvii. 2; iv. 34. This is the sense: Therein the highest perfection of our mutual love shews itself, *that* we, (or, *then* our love is perfect, *when* we,) on the day of judgment, can have confidence, because (ὅτι) we, (or, inasmuch as we, cfr. iii. 9; but more specially iii. 14, where, in-

\* This question is, indeed, not fair, when we consider i. 1—3, where the construction presents far greater difficulties.

stead of *ἵνα* and *ὅτι*, we find a double *ὅτι*,) do walk in the world as Christ (hath walked, loving the brethren.) "*Ὅτι καὶ ὁ ἰσχυρὸς ἐν τῷ κόσμῳ τοῦτον*, accordingly is to be considered as an epexegetical corollary to *ἵνα παρὰ τοῦ ἰσχυροῦ*. The logical connection between ver. 17 and 18, as well as also the analogy of iii. 19—22, shews that the confidence arising from perfect brotherly-love, is the leading idea of ver. 17, and that, accordingly, the proposition must be construed in no other way than we have construed it.

Hammond, Bahrldt, and Lange, suppose, that by *ἡμέτερα τῆς κρίσεως* are meant the judicial investigations and persecutions of heathen magistrates. But the context of our passage is adverse to this, as well as also the spirit of the whole epistle, cfr. ii. 28; iii. 20—22; and lastly, the *usus loquendi* of the New Testament, where, by *ἡμέτερα κρίσεως* is always meant the day of divine judgment.

Ver. 18. As Christian brotherly-love, at the same time implies a perfect fulfilment of the divine commandments, ver. 21; it is, when like Christ's love, in this respect, full of confidence on the day of judgment, and conscious of its innocence, approaches God in judgment without fear, cfr. iii. 19, 20. But, in general, St. John continues, ver. 18, terror (of God) is incompatible with (true Christian) love. True love and terror mutually exclude each other, because love and cheerful confidence are inseparable, for (*ὅτι*) the terror (of God in judgment,) is grounded on consciousness of merited punishment, but (*δὲ*) fear of punishment annihilates the perfect and cheerful love which is full of confidence. This proposition is per-

fectly understood, when it is recollected, that St. John makes Christian fraternal love identical with the love to God, and considers the former as a necessary manifestation of the latter, so that perfect brotherly-love is, at the same time, perfect love to God. 'Ὁ φόβος κόλασιν ἔχει, means not, as some suppose, fear is punished, but, there is a punishment in fear, fear is combined with the consciousness of punishment, κόλασις,<sup>144</sup> cfr. Matth. xxvii. 46.\* 2 Maccab. iv. 38.<sup>145</sup>

'Αγαπῶμεν Beza, Calvin, and others, consider as an indicative, on account of the preceding ἡμεῖς. But this is no sure criterion, and here so much the less, since ἡμεῖς has an emphatic reference to the subsequent αὐτός. And as no clear sentiment or context is thus produced, it appears but reasonable to adhere to the interpretation of the Vulgate, where ἀγαπῶμεν is taken as a subjunctive. In ver. 18, ἀγάπη being put antithetically to φόβος (Θεοῦ,) means the love of

<sup>144</sup> Grotius's conjecture is: κολουσιν ἔχει, (*i. e.* terror silences love,) and ὁ δὲ κολουόμενος οὐ—a conjecture which is as unnecessary as it is unsuccessful. The same may be said of the conjecture of Lamb. Bos: κώλυσιν.

\* Matth. xxvii. 46, can scarcely be a right quotation. It is more probable that the author meant Matth. xxi. 46, for there, at all events, is something to shew that φόβος κόλασιν ἔχει, if demonstration were required.

<sup>145</sup> Also the Classics: Plutarch De Sera Num. Vind. p. 558, 562. Diod. Sicul. i. 77; iv. 44, and other places. As to ὁ φόβος κόλασιν ἔχει, cfr. Kypke Observationes Sacræ, on this passage; and there also are mentioned from Demosthenes and Plutarch, similar applications of ἔχειν with the accusat. in the sense of *continere, conjunctum esse*.

God. And, accordingly, we read in ver. 19, in a similar sense: Let us love him, (viz. God, which reading is also found in several copies, for example, Syr. utr. and the Vulgate,) for he has first loved us, cfr. v. 10.

Verse 20. The main object of St. John's exhortation is brotherly-love. Therefore: But when any man says: (ἔτι), I love God! and yet hateth his brother, he is a liar,—love to God is really not in him—for when any man does not<sup>146</sup> love his brother, whom he sees, (ἐώραξε being taken in both places as a *praeter. continuativum*), how can he love God whom he sees not, cfr. ver. 12. St. John again, in his popular demonstration, starts from this as a point given, that human love requires the visibility and immediate neighbourhood of its object, and that it elevates itself from what is visible to what is invisible. Gregory the Gr. says: *Oculi sunt in amore duces, ex his, quae animus novit, surgit ad incognita, ut per hoc, quod scit notum diligere, discat et incognita amare.*

But in ver. 21, the Apostle produces the most irrefragable argument: It is Christ's distinct commandment, or rather God's commandment given through Christ, cfr. iii. 23, that whosoever loves God, *must* also love his brother, (*i. e.* that the true love of God must shew itself in brotherly-love), cfr. iii. 11. John xiii. 34. Augustin says: *Si fratrem non diligis, quomodo Eum diligis, cujus mandatum contemnis?*

Chap. v. 1, (cfr. iii. 23; iv. 15, 16), the substance

<sup>146</sup> Respecting the *μὴ* in this place, see Winer's *Gramm.* p. 128.

of the ἐντολή, iv. 21 (viz. the indissoluble connection between the love of God and fraternal love), is to be displayed from another point of view, and enforced and illustrated by new motives. Since none, who is not born of God, can believe that Jesus is the Christ, cfr. iv. 5, 6. John viii. 43; it follows, that whoever really has this faith, is born of God. Now, as in the family-life of man, the child naturally loves its father, but the love to common parents is the basis of the love of brothers and sisters; even so in the family of God's children, love to their common Father in heaven, is the common and primary feeling with them all, from which love to the brethren, as God's children, must necessarily spring.

Genuine love of God and fraternal love, are inseparably connected, they serve each other as a mutual basis and condition. And as brotherly-love is the indispensable manifestation of the love to God, so the latter is again the basis of the former. The *genuine love* to God's children, accordingly, is grounded on the *genuine love* to God; but this latter consists in a faithful keeping of the divine commandments. This is St. John's meaning in ver. 2. The Apostle does not here speak so much of the outward criteria of genuine brotherly-love, as of the *internal consciousness* and *internal recognition* and *foundation* of the one species of love on the other, and by the other. Ver. 2, may, accordingly, be considered as an antithetical parallel, as an inversion<sup>147</sup> of ver. 1 and of iv. 20, and as the colophon of that Johanneic

<sup>147</sup> Thus Œcumenius.

sentiment: that brotherly-love and love to God are essentially one. If the sense and context of ver. 2 are taken in this manner,<sup>148</sup> it will not be necessary either to consider ἀγαπῶμεν in both places as futur. 2d, and translate ὅταν by *quamdiu*, as Carpzov has done; or, as the anonymous author in Bowyer (Mangey), to interchange ὅτι and ὅταν; or even to transpose the propositions thus: ὅτι ἀγαπῶμεν τὸν Θεόν, εἰὰν τὰ τέκνα τοῦ Θεοῦ ἀγαπῶμεν, as has been done by Grotius. Carpzov's interpretation is not essentially different from ours, but it is too constrained, and weakens the idea. Mangey's conjecture does not harmonize with the simplicity of St. John's style. But both conjectures unwarrantably charge the Apostle with a tautology, which no expression, or even hint, either in the preceding or subsequent part of the epistle, gives us the slightest reason to admit. Moreover, if St. John had written as Grotius supposes, the conclusion of ver. 2: καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν<sup>149</sup> would be in logical respects incongruous, and the connection between ver. 2 and 3 would be extremely constrained. Since the reading of the text is supported by all authorities without exception, it would be unassailable even by conjectures, which, in exegetical respects, might be much more happy than the two afore-mentioned.

Of ver. 3. Αὕτη γὰρ—τηρῶμεν—the object is, to state more precisely the connection between ὅταν τὸν

<sup>148</sup> Thus Beza, Calvin, Beausobre.

<sup>149</sup> Cod. B. and some other authorities read ποιῶμεν, but S. John ordinarily writes; τηρεῖν τὰς ἐντολάς.



Θεὸν ἀγαπῶμεν and καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν, ver. 2. Even this is the love of God, that ἵνα,<sup>150</sup> &c. By way of encouragement St. John adds: but his commandments are not grievous, βαρεῖται, cfr. Matth. xi. 30. The whole of the obstacle which prevents us from keeping the divine commandments, lies in the resistance, in the dominion, in ourselves and others, of the world which is estranged from godly life, (ἐπιθυμία τοῦ κόσμου, or τῆς σαρκὸς, as St. Paul says). Accordingly, for him, who is born of God, (who has made predominant in himself the higher vital principle, the divine πνεῦμα), the commandments of God are not grievous. For (ὅτι)<sup>151</sup> all (πάν τὸ γεγ. cfr. John vi. 39; xvii. 2, instead of πᾶς ὁ γεγ.: the neuter expresses the totality more forcibly), that is born of God (by the power of the new, the higher life), overcomes the world, i. e. all that contends against the divine will, within man or without man, ver. 4. With a limitation more precise the Apostle adds: The world, overcoming victory, or that victory which did *overcome*, νικήσασα (cfr. iv. 4; ii. 13, 14, νενικήκατε) the world (in us who are born of God), or, that by which we, who are born of God, have overcome the world, is the faith that Jesus is the Christ, cfr. v. 1; Hebr. xi.

Instead of further demonstrating this proposition, St. John, addressing himself to the conscience and experience of his readers, exclaims: (But) who (ὅς

<sup>150</sup> See Wahl's Clavis, p. 404. 3.

<sup>151</sup> Bentley's conjecture, ἔτι, is not only unnecessary, but even contrary to the context of the passage.

is supplied by some authorities, by others γὰρ) except he who has faith in Christ, is capable of overcoming the world? And truly, no other power has, according to the testimony of history, so much overcome the world as the Christian faith!

But it is stated in John xvi. 11, 33; xii. 31, 32; Hebr. xii. 1, 2, how even the faith in Jesus, the Messiah (the vanquisher of the world, of death, and the prince of this world), is that principle in the Christian which overcomes the world.

## SECTION NINTH.

### CHAPTER V. 6—12.

TRANSITION and context: Who can doubt that Jesus really is the Christ, the Son of God? For, as he was to appear in the quality of Messiah, so he has appeared: and what he was to bring as a purifying and atoning Saviour to the world, that he has brought! He did come with the water of baptism, and with the blood of atonement. The divine Spirit also, the Spirit of truth, bears testimony in favour of his dignity. Now, if human testimony, given by three, when unanimous, is considered as valid, how much more must God's testimony for the Son, being likewise triple, and, at the same time, unanimous, be received and believed! Whosoever does not believe this testimony of God makes, by his unbelief, God a liar, and himself a loser of eternal life, which is the portion of the faithful.

Ver. 6.<sup>152</sup> The first words are to be resolved thus : Οὗτος (ὁ υἱὸς τοῦ Θεοῦ ver. 5), ἐστὶν Ἰησοῦς Χριστός, ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,<sup>153</sup> such an one, viz. the Son of God, is Jesus Christ, He, who (because he) is come (ἐλθὼν, very often in the sense of a perfect, instead of ἐληλυθώς, like the English *came*) with water and blood. Διὰ corresponds with the subsequent ἐν both the one and the other is put instead of σὺν, cfr. 1 Cor. xvi. 3. Heb. ix. 12,\* where we find εἰσῆλθεν—διὰ τοῦ αἵματος, ver. 25, where it is written : εἰσέρχεται—ἐν αἵματι, and ver. 7, where οὐ χωρὶς αἵματος. As in iv. 2, ἐρχέσθαι is here used of the ἀποστολή of Jesus Christ as Messiah, cfr. John iii. 2 ; vii. 28, 31, and other places.

<sup>152</sup> Cfr. here more particularly, Dr. Knappe's Commentatio in locum, 1 Joann. v. 6—11, (in the Scriptis Varii argum. p. 155, sqq.) We here have entirely adopted the conclusions of that treatise.

<sup>153</sup> The reading πνεύματος instead of αἵματος, or even with the omission of ὕδατος—αἵματος καὶ πνεύματος, which is found in some authorities, and even in Cod. A. arose from a misunderstanding of the passage, and a false analogy with John iii. 5.

\* Without pretending to call in question Dr. Lücke's main proposition, that “ διὰ and ἐν are HERE PUT instead of σὺν,” I do not find that the parallels here given are satisfactory ; for in 1 Cor. xvi. 3, we could not with any propriety substitute ἐν or σὺν for διὰ—we could not say δοκιμάσετε ἐν (or σὺν) ἐπιστολαῖς instead of δι' ἐπιστολῶν. In Heb. ix. 12, there certainly is a Hebraism, (here too, perhaps, there is one), but διὰ there surely is not equivalent to ἐν or σὺν. The phrase : εἰσῆλθε σὺν τῇ ἰδίᾳ αἵματι would be odd indeed ; nay more, much as the Apostle's figurative demonstration might require σὺν, he seems to have avoided that expression on account of its impropriety.  
—Transl.

All agree in this, that the symbolical expressions ὁδῶς and αἵμα are to be explained from the symbolic of the Old and New Testament in general, and more particularly from the symbolic of St. John. But what meaning they convey in this place, is a point very much contested, particularly among the modern interpreters.<sup>154</sup>

Let us, first of all things, from the total impression and the context of the whole, endeavour to gain such hermeneutic views as may securely guide our judgment of the several disagreeing interpretations.

1. Inasmuch as this passage contains no special polemical point, but the entire reasoning, as is quite evident from the context with the preceding passage, ver. 1—5, as well as also with the subsequent ver. 13, has no other object than to justify the belief of Christians in the Son of God, and to confound the world's unbelief: it naturally follows that that explanation of the difficult expressions which are founded on any special or direct polemical purport of the epistle, must be false.

2. The context requires that ὁδῶς and αἵμα shall be referred, not so much to any thing *characteristic* in the *person*, as to some *matter of fact* in the ἀποστολή of Jesus Christ. If any thing of the former kind had been meant, ὁδῶς and αἵμα would not have been represented as something independently subsisting, and distinct from Christ, bearing witness in favour of his *personal* dignity. But the *facts* here

<sup>154</sup> See Matt. Polus, “Synopsis Criticor. et Commentatorum” on this passage. Calovius and Wolf’s *Curæ* on the same.

alluded to, must clearly be of such a nature, that, in conformity with the prophecies of the Old Testament, and with the expectations respecting the ἐρχόμενος, entertained at the time of Christ, the principal and most essential credentials for the Messiahship of Jesus are contained in them, and, indeed, a particular reference to Christ's work of atonement, or to Christ's *purifying world-overcoming* power.

3. By the emphatic addition: οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι, St. John intimated that he meant such facts in the life of Jesus as were some how distinct, as facts, each of which contained a Messianic credential, but which, in their import being essentially one, and mutually serving each other as a complement, only united together and in conjunction with the πνεῦμα, could first afford the perfect μαρτυρία τοῦ Θεοῦ concerning the Messianic dignity of Jesus Christ. And lastly,

4. By ὕδωρ and αἷμα, only such facts can be meant as, in the Christian consciousness of the readers were, by their recollection, both of the history of Jesus and of the whole tenor of the symbolic of St. John, easily recognized.

If this is right, it follows that the interpretation of Clem. Alex.,<sup>155</sup> who supposes that ὕδωρ means *regeneratio et fides*, and αἷμα *cognitio*, is much too indefinite and arbitrary. Equally erroneous is that interpretation—it might almost be called *chemical* or *physiological*—according to which ὕδωρ καὶ αἷμα and even πνεῦμα express the mortal (animal) nativity and

<sup>155</sup> Adumbrationes, *ad locum*.

nature of Jesus, it being presumed that an antidoketic or antignostic allusion is contained in these words. Thus Wetstein, for example, supporting his opinion by the authority of the physicians of antiquity, maintains, that by ὕδωρ, αἷμα and πνεῦμα here, is denoted the triple substance of Christ's animal life, and that the antidoketic sense of the passage is: Probavit se non phantasma, sed verum hominem esse, qui ex Spiritu, sanguine et aqua sive humore constaret, cfr. John xix. 34, 35. But since πνεῦμα cannot here have any physiological import, Schultess<sup>156</sup> admits, indeed, the πνεῦμα as a witness of the divinity of Jesus, but having declared that ἐλθὼν δι' ὕδατος καὶ αἵματος is equivalent to the phrase ἐν σαρκὶ ἐληλυθώς, iv. 1,<sup>157</sup> and that ἐρχεσθαι here means *nasci*, he thus propounds the antidoketic meaning of the passage: "Water and blood are evidences of the animal nature, the humanity of Christ, not only in his birth but also at his death, when water and blood issued from his side, from whence his having come by water and blood might be concluded, John xix. 34, and such an evidence establishes in every one a historical knowledge derived from sense." But the antidoketic or the antignostic tendency is quite gratuitously ascribed to this passage. St. John is not here demonstrating the reality of Christ's humanity, but rather that he was the Son of God, and that he had established this by satisfactory credentials, cfr. ver. 5. 9.

<sup>156</sup> Die Biblische Lehre vom Abendmahl. (The Biblical Doctrine of the Lord's Supper), p. 344—349.

<sup>157</sup> Schultess says: He, who is come in the flesh, is born of the flesh, ἐξ αἰμάτων, δι' ὕδατος καὶ αἵματος, τοῦ λεχῶτος.



But supposing that St. John is here attacking Doke-  
tism in the manner stated, why does he not write as  
iv. 1 : ἐν σαρκὶ ἐληλυθώς, or as in the Gospel i. 14,  
σὰρξ γενόμενος, or ἐν σαρκὶ καὶ αἵματι ἐλθών? Here is  
a point to be decided by biblical symbolic and  
phraseology, and more particularly by that of St.  
John. But where, in the Old Testament, where in  
the New, where in St. John's writings, does ὕδωρ de-  
note the vital principle of animal life. And where  
is it put in such a sense in juxtaposition with αἷμα as  
it were instead of σὰρξ καὶ αἷμα? Ἐξῆλθεν αἷμα  
καὶ ὕδωρ, Gosp. xix. 34, is not so much a sign of  
animal life as of Christ's *actual* death. Moreover :  
*To be born of*—Ex aliquo nasci—St. John ex-  
presses by, γεννηθῆναι ἐκ—but never by ἔρχεσθαι διὰ  
or ἐν. Further, as according to this physiological ex-  
planation, ὕδωρ καὶ αἷμα are connected, the emphatic  
declaration οὐκ ἐν τῷ ὕδατι——καὶ τῷ αἵματι either  
has no meaning at all, or a very obtruse meaning.  
Schultess indeed is of opinion that this addition was  
directed against Gnostics, who, no doubt, admitted  
a coming of Christ through supernatural\* water,  
but by no means recognized his coming by blood,  
because they ascribed the blood to the evil principle.  
But who can prove that St. John wrote against such  
Gnostics, and that he wrote against them too in this  
particular manner? It seems more natural to sup-  
pose that this addition is an interpolation. But the  
most natural and the best course to be adopted is :  
entirely to abandon the physiological explanation.

\* *Supernatural* : Uebersinnliches is the word in the origi-  
nal, which means *transcendental*.

The greatest number of interpreters agree in this : that as in *αἵμα*, there must be contained some kind of reference to the death of Jesus, so also ὕδωρ in some sense or other should be taken as a symbol either of the *purity* or of the *purification* of the Redeemer. Grotius supposed that ὕδωρ meant the spotless purity of the Saviour's life, *vitam purissimam*, or rather the symbolical sign of this purity in John's baptism. But nowhere, not even in Ezek. xxxvi. 25, to which Grotius particularly appeals, does ὕδωρ (מים) in a similar collocation denote purity ; but, on the contrary, wherever it occurs having such a reference, in the Old as well as in the New Testament, it denotes the element of *purification*, cfr. John iii. 5. 25 ; xiii. 5, 10 ; Tit. iii. 5 ; Hebr. ix. 19 ; x. 22, 23 ; Genes. xxxv. 2, Lev. xiv. 5, sqq. ; Matth. xxvii. 24. But even were it reconcileable with the symbolic of the Bible, it is not reconcileable with the context, to suppose that ὕδωρ here denotes any of Christ's personal attributes.

Even Tertullian<sup>158</sup> referred ὕδωρ to the baptism administered by John the Baptist to Jesus. Some Scholia in Matthäi<sup>159</sup> do this too, and in modern times Jac. Cappellus, Heumann, Stroth,<sup>160</sup> Lange, Ziegler,<sup>161</sup> and others. The main argument in support of this interpretation is, that, because God in

<sup>158</sup> De Baptismo, cap. 16.

<sup>159</sup> See the Scholion of Maximus, p. 138, and the Scholion in Cod. H. and D., and in the catena inedita, p. 230.

<sup>160</sup> In Eichhorn's Repertorium, Vol. XII. p. 64.

<sup>161</sup> In Gabler's Latest Theol. Journal, Vol. III. p. 111.

the baptism of Jesus testified unto the Baptist : οἶτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα!—it is supposed that the Evangelist refers to the water of baptism as a μαρτυρία τοῦ Θεοῦ. But Knapp makes the well-founded objection that ἐλθὼν δι' ὕδατος and ἐν ὕδατι would in this sense apply with more propriety to John the Baptist than to Christ, who came for the purpose of being baptized by John. Moreover, Christ's baptism in Jordan (the water itself) was not God's testimony in favour of his Son, but rather God's voice, which was heard on that occasion, was the testimony. St. John should accordingly have said in this case, not ὕδατος, but φωνὴ τοῦ Θεοῦ ἐν τῷ ὕδατι. But, at all events, it is clear, that by this interpretation the peculiar symbolical meaning of ὕδατος, (viz. that of *purification*), would entirely disappear, since Jesus did not receive baptism for the purpose of purifying himself, but, as he said himself, in order to fulfil all righteousness.

The only right interpretation is, to take ὕδατος for the baptism ordained by Christ as a symbol of μετάνοια, of παλιγγενεσία, or of the moral purification required for entering into the βασιλεία τοῦ Θεοῦ.<sup>162</sup> For since αἷμα is the blood of Christ, and denotes one of the Redeemer's symbolical actions, ὕδατος too must be the type of a symbolical action, or of an ordinance of Christ having reference to water. This interpretation is also supported by the *usus loquendi*, and by the symbolic of the New Testament, and

<sup>162</sup> This interpretation has been adopted by Beza, Calvin, Piscator, Calovius, Wolf, Carpzov, Beausobre, and Knapp.

more specially by the symbolic of St. John, cfr. Acts x. 47; Ephes. v. 26; Hebr. x. 23; Tit. iii. 5; 1 Peter iii. 21; and John iii. 5. Inasmuch as a universal purification and an initiation in the new kingdom, through the symbol of baptism by water, was expected of the Messiah and of his forerunners, cfr. John i. 25; <sup>163</sup> Matth. iii. 7; <sup>164</sup> Luke iii. 7. Zechariah xiii. 1—inasmuch as Jesus also, from the time he commenced to preach, did both himself baptize and cause his disciples to administer baptism, Luke iii. 23; iv. 1; John iii. 22—26; iv. 1, and ordained baptism as a permanent ceremony of initiation into his kingdom: St. John considers the *ῥδωρ* as a special witness of the Messiah-dignity of Jesus, for here the expectations entertained respecting the Messiah were actually entertained.

Many who suppose that the *ῥδωρ* denotes Christ's baptism, are of opinion that, in a like manner, the *ἀϊμα* must signify the second sacrament of the church, the Lord's Supper, as a symbol of Christ's death.<sup>165</sup> But this sacramental interpretation is not supported by the *usus loquendi*, either of the New Testament or of the Fathers, and least of all by the context. *Αἷμα*, without any addition, nowhere occurs, either in the New Testament or in the writings of the Fathers, as a symbolical type of the Lord's Supper. And, as to the context, it is plain that only such *ἔργα* of the Messiah can be meant, as, with

<sup>163</sup> See Lightfoot, Hor. Hebr. and Talm. on this passage.

<sup>164</sup> See Wetstein on this passage, and Schoettgen Hor. Hebr.

<sup>165</sup> Wolf and Carpzov, and others.

immediate reference to the prefigurations and prophecies of the Old Testament, as also to the Messiah-theology of the Jews of that age, can be considered as *essential parts* of the Messianic work and office; and of this class no man will consider the Lord's Supper to be, its signification being only derived, and its relation indirect.\* It is plain, that by αἷμα is to be understood, the death of Christ only and directly. But, when we have to determine more precisely the testifying point in Christ's death, we find the opinions on that subject greatly disagreeing. Stroth conceives the μαρτυρία to be contained in the confession of the heathen captain, Matth. xxvii. 54. Mark xv. 39. But this was no μαρτυρία τοῦ Θεοῦ: it was, with regard to Christ's death, merely an accompanying circumstance; and surely St. John would not have called this simply αἷμα, without any thing further. Ziegler and Lange are of opinion, that St. John here alludes to the miraculous events and consequences which accompanied the death of Jesus, and more specially to his resurrection and ascension. But, not to mention that St. John has nowhere alluded to the ascension, would he, if really thinking of the resurrection and the events accompanying it, thus obscurely have mentioned only the αἷμα, of which, however, he did not properly mean to speak,

\* The Translator remarks with regret, that, although Dr. Lücke undoubtedly is a strictly orthodox Lutheran, he seems in this one [perhaps only] instance, to have somewhat departed from the Confession of Augsburg, and to have shewn too great a leaning to the tenets of a different reformed community.

but left unnoticed the ἀνάστασις and the δόξα of the Lord, which he really meant? Storr thinks that God's μαρτυρία in the αἷμα is observable in this, that he suffered death for his judicial confession of being the Son of God; but this is as repugnant to the context, as to the usus loquendi of the New Testament, where, in the αἷμα of Christ, such a sense is never implied.

The juxtaposition of αἷμα with the purifying ὕδωρ, as well as also the analogy of our passage with i. 7, where we read: τὸ αἷμα Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, cfr. Revel. i. 5; v. 9; vii. 14, makes it plain that St. John understood by αἷμα, nothing but Christ's *purifying* and *redeeming* death, the αἷμα ῥαντισμοῦ, Hebr. xii. 24. 1 Pet. i. 2. A Scholion in Matthäi,<sup>166</sup> says very correctly: τὸ μὲν (δι' ὕδατος) ἐν τῷ βαπτίσματι, τὸ δὲ (δι' αἵματος) ἐν τῷ σταυρῷ, ἀμφοτέροις ἡμᾶς καθαρῶν.<sup>167</sup> Our passage, however, is first fully understood, by comparing it with Hebr. ix. 19, 22, sqq., x. 22, cfr. Levit. xiv. 5, sqq. Even in the Mosaic law, there were two species of purification, the one by *water*, the other by *blood*: καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεσις, Hebr. ix. 22. Now, as the most perfect purification and redemption was expected of the Messiah, and Christ actually has accomplished it by his death, (the centre and the starting point of the καινὴ διαθήκη, cfr. Col. i. 21, 22. 1 Pet. i. 2, 18; ii. 24,

<sup>166</sup> Page 137.

<sup>167</sup> Thus also Beza, Calvin, Piscator, Beausobre, Heumann, and Knapp.



&c.,) it is plain, that St. John, only in reference to this, could say: ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος.<sup>168</sup> And even on this account, that ὕδωρ denotes, as it were, the commencement of the purification, but the perfect purification, (ἀπολύτρωσις, ῥαντισμὸς,) is contained in the αἷμα, St. John adds emphatically: οὐκ ἐν τῷ ὕδατι μόνον. (St. John the Baptist had appeared with the water only, and he, accordingly, was not the Messiah, Matth. iii. 11,) ἀλλ' ἐν τῷ ὕδατι, καὶ τῷ αἵματι.<sup>169</sup>

The subsequent words: καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν are usually taken thus: "And the Spirit also bears witness that Jesus is the Son of God." More correctly, specially on account of the τὸ (μαρτυροῦν,) and because it had not, as yet, been stated of the blood and water, that they bore witness, it appears to me that the proposition should be thus explained. And to this Jesus Christ,—to him who is come with the water of baptism and the blood of atonement;

<sup>168</sup> It is quite in the spirit of this symbolic, what we find in the Amphiloch. of Photius, (Wolfii Curæ, Tom V. p. 704,) on John xix. 34: τοῦτο μὲν ἡμῖν δύο βαπτίσματα καινουργούμενός τε καὶ προτυπῶν, ἐν μὲν τὸ δι' ὕδατος, ἕτερον δὲ δι' αἵματος. Cfr. with this Apollinarius in the Catena on John xix. p. 444.

<sup>169</sup> Thus also, Barnabas in his Epistle, chap. xi. sqq., conjoins the ὕδωρ and σταυρὸς, as the principal points prefiguratively indicated in the Old Testament, in the Messiahship of Jesus: ζητήσωμεν — εἰ ἡμέλῃσιν τῷ κυρίῳ προφανερῶσαι περὶ τοῦ ὕδατος, (i. e. the purifying baptism by water,) καὶ τοῦ σταυροῦ (i. e. the death of Jesus for the remission of sins,) as it is expressed, chap. v. in the old Latin version,—propter hoc Dominus sustinuit tradere corpus suum in exterminum, ut remissione peccatorum sanctificemur, quod est sparsione sanguinis illius.

the Spirit gives the *ratifying testimony*, (τὸ μαρτυροῦν) that he is the Son of God. It is not repugnant to this interpretation, that in ver. 8, both (water and blood) are expressly numbered among the witnesses, for through the πνεῦμα, and in conjunction with it, both are also rendered witnesses. It is quite plain, both from the context and the *usus loquendi*, that πνεῦμα means the Spirit of God, the Holy Spirit. In this almost all interpreters agree, but in determining more precisely the testifying point in πνεῦμα, they again are greatly at variance. Stroth and Ziegler agree in this, that τὸ πνεῦμα, at least in the former place, resolves itself into πνευματικός, and is to be referred to St. John the Evangelist, as a teacher and apostle inspired by God. And, it is maintained by Stroth, that he attests the Messiahship of Jesus, (as in John xix. 35; xxi. 24,) because he was present on the mountain of transfiguration, (Matth. xvii. 1, sqq.) and had heard God's testifying voice; but, Ziegler says: because he was conscious of the divine Spirit within himself, and at the same time convinced that Jesus was the Christ. But, this is rendering inexplicable what only is difficult to explain! Not to mention that τὸ πνεῦμα, *without anything further, and directly*, is never, in the New Testament, put for πνευματικός, (iv. 1, ii. 3, and even 1 Tim. iv. 1, proves nothing, because πνεῦμα, in such a sense, is, in the former two places, partly put without the article, partly in the plural number; but, in the last, there is really meant the πνεῦμα τοῦ Θεοῦ, in the prophets:) where is it, even remotely, indicated, that πνεῦμα here refers to the personal testimony of St. John? And,

how could St. John, as a matter of course, call his personal testimony, which does not even mention τὸ πνεῦμα and ἡ μαρτυρία τοῦ Θεοῦ—how could he enjoin it with the ὕδωρ and αἷμα of Christ in one identical testimony?

The Moscow Catena in Matthäi, declares, that by πνεῦμα is to be understood ἡ φωνὴ τοῦ πατρὸς, ἡ ἐλθοῦσα ἐπ' αὐτὸν, (Matth. iii. 17; xvii. 5. 2 Pet. i. 17,) πνεῦμα γὰρ φησὶν ὁ Θεός. But, such meaning of the absolute expression, τὸ πνεῦμα, is partly in historical respect too limited, partly too far-fetched and obscure. Nor is it likely that St. John, by πνεῦμα, meant *God himself*.\* Ver. 9 proves nothing, because μαρτυρία τοῦ Θεοῦ is not the πνεῦμα exclusively, but all the three witnesses collectively, ver. 6. Carpzov believed that πνεῦμα denoted, in both places, Christ's spiritual doctrine, 2 Cor. iii. 6. John vi. 63. But πνεῦμα alone, never signifies the doctrine of Jesus. 2 Cor. iii. 6, and John vi. 63, only its essence or character, as contrasted with γράμμα, and with σὰρξ, is denoted by πνεῦμα. The context of our passage too, is repugnant to this interpretation. The πνεῦμα, even in conjunction with the water and the blood, is to establish the divinity of the *person*, and consequently also, of the doctrine of Jesus.

As ὕδωρ and αἷμα have reference to Christ's person, πνεῦμα too, must directly refer to it. Accordingly,

\* The Translator is perfectly convinced, that no heterodox opinion is here insinuated or implied; but, by a mere slip, God himself (Gott selbst) has been put here instead of *God the Father*.

by πνεῦμα here, must be understood the Spirit of God, in as far as it is the Spirit of Christ, the Spirit of truth and of power, by which Jesus was *powerfully declared*\* to be the Son of God, Rom. i. 4, justified as such, 1 Tim. iii. 16, and testified of, and glorified, John xv. 26; John vi. 7—11, 13, 14, 15. More especially in John xvi. 13, 14, 15, the real key to our passage is to be found. The Spirit of God, as operating in Christ wonders and miracles, is not so much meant here, as in a genuine Johanneic sense, that same Spirit, in as far as it proceeded from Christ, and was poured out upon all that was born of God—in as far as it attests and glorifies the history of Jesus here on earth, his ὄψωρ and αἷμα (ἐκείνου—τὸ πνεῦμα τῆς ἀληθείας—μαρτυρήσει περὶ ἐμοῦ, John xv. 26),—and in as far as it is truth itself, and Christians being anointed with it know all things, and through it are *sealed* in the faith in the Son of God, cfr. ii. 20, 27; iii. 24; iv. 13. Thus is most easily explained, that St. John calls the πνεῦμα, in an eminent sense το μαρτυροῦν, and immediately adds: Because (ὅτι) the Spirit is truth (itself), as πν. τῆς ἀληθείας, it can give

\* The Translator begs leave to dissent from this incidental interpretation of St. Paul's text. St. Paul has certainly not said *powerfully declared*, or *powerfully demonstrated*, but the prepositions ἐν, κατὰ and ἐξ are synonymous in the verse quoted, and the variation is only rhetorical. This is what St. Paul has written: "Who, in respect of his power, (miracles) by the Spirit of holiness (in his life and conversation), and by the resurrection from the dead, was definitely shewn to be the Son of God." Thus, it is obvious, that St. Paul too, like St. John, appeals to THREE evidences, although not in more than one instance identical with the witness of St. John.—*Transl.*

no testimony different from truth. If ὅτι here is translated, *that*, either a very confused half-tautological idea is produced, or when, in order to avoid this, πνεῦμα in the latter place is supposed to mean the *doctrine of Jesus*, there is by that—not to mention that πνεῦμα in so close succession cannot mean two different things—a sense obtained which is quite foreign to the context.

Ver. 7. As to the words of the common reading, ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, which ever have been doubted since the time of Erasmus and Luther, it is to be observed that they are demonstrably spurious. No result of modern criticism<sup>170</sup> is more certain, than that this passage is spurious. Inasmuch as these words are to be found only in two quite insignificant Greek MSS, (the Cod. Montfortianus or Britannicus, which demonstrably only dates from the beginning of the 16th century; and in the Cod. Ravianus, a mere copy of the uncritical text, partly of the Edit. Complut., partly of the Steph. 3tia), but do not occur anywhere else,

<sup>170</sup> The most important treatises on this subject are: Rich. Simons' Critical History of the Text of the N. T., Vol. II. Wetstein's N. T. on this passage. J. D. Michaelis' Introduction to the N. T., Vol. II. p. 1531, sqq. Semler's Historical and Critical Collections relative to the probative places, as they are called, of Dogmatics. First Part on 1 John v. 7. But above all others, Griesbach's Diatribe in locum, 1 John v. 7, 8. Ed. 2d. Vol. II. Append. p. 1, sqq. And Matthäi, (who commonly is inclined to defend all orthodox readings), Epp. Cathol. p. 138—143, cfr. Prefat. p. LV. sqq., and N. T. Graec. Tom. II. 297—299.

neither in any Greek MS., nor in any of the ancient versions, nor even in MSS. of the Vulgate, which are of an earlier date than the 10th century—further, inasmuch as these words are never noticed by any of the Greek fathers, not even the most modern, nay, not even by those who never overlooked even the most constrained and far-fetched probative places for the doctrine of the Trinity, and who were satisfied with places that had no probative force whatever—inasmuch as it is demonstrable, that they have been mentioned by the Latin fathers only since the time of Vigilius of Thapsus, in the conclusion of the fifth century;—and, finally, inasmuch as the origin of this interpolation can be satisfactorily explained from a dogmatic allegorical interpretation of the genuine words: either all criteria of truth and falsehood in the critique of the New Testament are deceptive, or these words are SPURIOUS;—unless, indeed, we are to believe in critical miracles, and console ourselves after the same manner as J. A. Bengel, who wrote:<sup>171</sup> *Et tamen etiam atque etiam sperare licet, si non autographum Ioanneum, at alios vetustissimos codices Graecos, qui hanc periocham habeant, in occultis providentiae divinae forulis adhuc latentes suo tempore productum iri.* But that which was a consolation, and that which was allowable to this pious and conscientious critic in his age, is in our times forbidden, even to the most pious and conscientious, and would only be an opposition to truth<sup>172</sup> unbecoming a Christian.

<sup>171</sup> Appar. Critic. p. 770.

<sup>172</sup> Bengel has reproved such stubbornness in the above mentioned work, p. 745, § 2: *Male strenous ii se praebeant in bellis*



Internal exegetical criticism completely agrees with the results of the external and historical. Nay, even if the latter were doubtful, or even if its decision were favourable, the former would either have to insist upon the spuriousness of the words in question, or to abandon all claims of determining what there was apostolical and Johanneic, and what not.\* If the words are genuine, every thing is in the highest degree obscure and confused; if spurious, the context, the meaning, and the phraseology of St. John are clear, easy, and unimpaired. As to the phraseology, it is to be remarked, that St. John never uses ὁ πατήρ and ὁ λόγος as correlates, but ordinarily, like St. Paul, and every other writer of the New Testament, he associates ὁ υἱός with ὁ πατήρ, cfr. ii. 22, 23; iv. 14; v. 9, 11, 20, and other places; but when he speaks of the λόγος in Christ, he always refers the

domini, qui ita animum inducunt: “dogmati elenchoque meo opportunus est hic textus: ergo me ipse cogam ad eum protinus pro vero habendum, eumque ipsum et omnia, quae pro eo corradi possunt, obnixe defendam.” *Atqui veritas non eget fulcris falsis, sed se sola multo melius nititur!*

\* The Translator certainly thinks the latter alternative preferable. The internal criticism is, in fact, never to be trusted, except in cases where the interpolated text makes a prudent, consistent, and conscientious author contradict himself; and yet, even Cicero says somewhere: difficile esse in longo sermone ita disserere ut nihil sibi repugnet. In all other cases than that of downright contradiction, or, indeed, of manifestly diverse idiom, internal criticism is of small value to determine what an author might have or might not have said. In this passage of St. John, however, the external or historical criticism is so satisfactory as to leave no room for a doubt as to the spuriousness of the words in question.—*Transl.*

same to ὁ Θεός not to ὁ πατήρ, John i. 1, (Rev. xix. 13). Only, in later ages, the Fathers use λόγος and υἱὸς τοῦ Θεοῦ as synonymes, and join ὁ λόγος and ὁ πατήρ as correlates. Τὸ ἅγιον πνεῦμα, too, appears to me not to harmonize with the phraseology of our epistle, as in iii. 24; iv. 13, and even here, ver. 6 and 8, we everywhere find only τὸ πνεῦμα. If we look to the meaning and context of the interpolated words, we shall find, that when omitted, they are missed by nobody; but every one, even he who is most favourable to them, feels himself embarrassed when they are retained and have to be interpreted. No point can be discovered in the context, either before or after, by which the allusion to the heavenly witnesses could have been occasioned, or in any way conditioned. Quite unexpected and without motive, in the argumentation of the passage as those words are, they, moreover, betray their incongruity by this: that, although immediately before the water, the blood and the testifying Spirit on earth were spoken of, still the heavenly witnesses precede, and the earthly witnesses follow. Some patrons of these words have devised the remedy of transposition, imitating the example of some Latin MSS. which, from perceiving the bad condition of the text, have put ver. 8 before ver. 7. But, even by that, the context is not improved, and the design and meaning are not rendered more clear. How can the three persons of the Godhead (for that is the sense of the words), in heaven, give testimony unto man concerning the Messiahship of Jesus? Who can imagine any intel-

ligible parallel betwixt the Trinity of the heavenly witnesses, and the triplicity and concordance of the witnesses on earth, the water, the blood, and the Spirit? And yet it is plain that it is intended to establish some sort of antithesis and relation between the heavenly and earthly witnesses. Well, and what has the Father to do with the water? and what the Logos, as such, with the blood? And how is the ἄγιον πνεῦμα in heaven put in an opposite parallel to the πνεῦμα on earth, and is there one in heaven and another on earth? It is impossible not to recognize, in these words, the playful allegory, and the dogmatizing character of later ecclesiastical teachers. No Apostle of the Lord has ever thus allegorized, or ever thus dogmatized on the subject of the Trinity. In short, either these words are genuine, and the epistle, in that case, a production of the third or fourth century; or the epistle is a genuine work of St. John's, and then these words spurious. *Tertium non datur.\**

Their origin is manifest, it being the allegorical dogmatizing interpretation of the genuine words of St. John, which kind of interpretation, ever since the time of Tertullian and Clemens of Alexandria, was in general use,<sup>173</sup> in the Geeek as well as in the

\* This conclusion the Translator thinks too strong, in as far as it is founded on mere internal evidence, and *here* it is founded on nothing else. But why should criticism here have recourse to internal evidence at all, where it is altogether independent of such a support, the historical evidence being abundantly strong to shew that the words are spurious.—*Transl.*

<sup>173</sup> Tertull. c. Prax. cap. 25, Clem. Alexandr. Adumbrat. on this passage. Cfr. Wetstein on this passage.

Occidental church. The *τρεῖς* — *μαρτυροῦντες* — *εἰς τὸ ἐν* were considered as *σύμβολα τῆς τριάδος*, more particularly, because St. John, speaking of ὁδῶς, αἴμα, and πνεῦμα, makes use, not of the neuter numeral *τρία*, but expresses himself in the masculine gender, (*ἀρσενικῶς*) by *τρεῖς*, — and calls their testimony *μαρτυρία τοῦ Θεοῦ*.<sup>174</sup> This allegorical interpretation, having originally entered as a marginal gloss into the Latin version, was subsequently received into the text as its integrant part, and has ever since the 4th century there firmly maintained its place, as a welcome and irrefragable probative passage, supporting the ecclesiastical doctrine of the Trinity. But exegetical conscience will, in our age, forbid even the most orthodox to apply this passage, although it were genuine, for such a purpose; because *ἐν εἶναι* here has quite a different sense from that which is required by the doctrine of the Trinity.

"Οτι, in the beginning of ver. 7, is to be taken rather in an explicative than in a causal sense; its meaning here is *ergo scilicet*. It is specially by the *πνεῦμα* that the witnesses obtain vitality, according to St. John. Thus we have *τρεῖς* instead of *τρία*. In ver. 8, St. John places the *πνεῦμα* first, as endowing the two others with a testifying power. He lays a stress on the witnesses being three, according to the ancient rule, Deut. xvii. 6; xix. 15, cfr. Matt. xviii. 16. John viii. 17, 18. This is a popular mode of demonstration, an *argumentum ad hominem*. But

<sup>170</sup> Schol. Matth. page 138, 139. Epistola Eugenii Chersonis and Slabinii Archiepiscopi in Matth. Præfat. p. LX---LXII.

that which first gives to the triple testimony its full *validity*, is the εἰς τὸ ἐν εἶναι, the *concordance* of the declarations. In John xvii. 21, 22, St. John has ἐν εἶναι instead of εἰς τὸ ἐν εἶναι, but here the ἐν being definite and already expressed, and a point being supposed to which the declaration of all the witnesses tend, he puts εἰς τὸ ἐν εἶναι, cfr. John xi. 52, συναγ. εἰς ἐν, xvii. 23, τετελειωμένοι εἰς ἐν.<sup>175</sup>

Verse 9, is an elliptical syllogism, a *minori ad majus*, to be thus resolved: If we receive (λαμβάνειν, to consider as valid, cfr. John iii. 11, 32, 33), the testimony of men (being the declaration of two or three witnesses), how much more must we then receive the (triple and concordant) testimony of God, it being greater μεῖζων, *i. e.* more probative (because τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, ver. 6), than every testimony of man? But if we receive God's testimony, we must believe that Jesus is the Christ, the Son of God. For this the testimony of God avers. To this refers the (elliptical) ὅτι αὐτῇ (jam vero) — — Instead of ἦν the best authorities (A. B. and others), read ὅτι, which reading is more correct and more in conformity with St. John's mode of expression.

Ver. 10. (Accordingly) he who believes in the Son of God, has in himself the testimony (*viz.* the testimony of God:—Cod. A. and other MSS. also read τοῦ Θεοῦ), *i. e.* he not only receives it, but also firmly retains it, cfr. John v. 38. Heb. x. 34. This is first rendered perfectly plain by the antithesis: But

<sup>175</sup> Demosth. Adv. Lept. § 10. εἰς ἐν ἔλθῃ Ed. Fr. A. Wolf, Comment. p. 228.

whosoever does not ( $\mu\eta$ )<sup>176</sup> believe God (in that which concerns his Son; Cod. A. and other MSS. read  $\tau\tilde{\omega}$   $\nu\tilde{\iota}\tilde{\omega}$ , instead of  $\tau\tilde{\omega}$   $\theta\epsilon\tilde{\omega}$ , which only seems to be a simplifying gloss), he has even by that, by not ( $\circ\upsilon$ ) believing the testimony of God in favour of his Son, made him a liar, as if it were possible that God could attest what was false. The perfect tenses  $\pi\epsilon\pi\omicron\iota\eta\kappa\epsilon\nu$  —  $\pi\epsilon\pi\acute{\iota}\sigma\tau\epsilon\upsilon\kappa\epsilon\nu$  are here to be taken not entirely in a present sense, but  $\pi\epsilon\pi\omicron\iota\eta\kappa\epsilon\nu$  is dependent on  $\pi\epsilon\pi\acute{\iota}\sigma\tau\epsilon\upsilon\kappa\epsilon\nu$ , and the latter denotes the *isolated act* of not believing, or of not having believed in times past, whereby a person has been rendered an unbeliever. According to St. John,  $\acute{o}$   $\mu\eta$   $\pi\iota\sigma\tau\epsilon\upsilon\omicron\nu$  is one who has rejected God's testimony when it came to him — has not believed it — and even thereby has become an unbeliever.

Ver. 11. The essential practical substance, ( $\kappa\alpha\iota$   $\alpha\upsilon\tau\eta$   $\acute{\epsilon}\sigma\tau\iota\nu$   $\eta$   $\mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha$ ) of this  $\mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha$   $\tau\omicron\tilde{\upsilon}$   $\theta\epsilon\omicron\tilde{\upsilon}$  may be divided in two parts: declaring, in the first place: that God really has given to us eternal life; and secondly: that this eternal life is granted to us in his Son, *i. e.* through belief in him, as the  $\acute{\alpha}\rho\chi\eta\gamma\gamma\omicron\varsigma$   $\tau\tilde{\eta}\varsigma$   $\zeta\omega\tilde{\eta}\varsigma$ , Acts iii. 15, cfr. John i. 4; vi. 33; x. 11, 28; xvii. 2.

Ver. 12. is again connected with ver. 5, and is a colophon to all that precedes. The paraenetic point in this verse is this: Is it now possible that there is any man who will not believe in Jesus Christ, and firmly adhere to his faith in him, since he is by God

<sup>176</sup> Winer's Gramm. p. 128. The difference betwixt  $\mu\eta$  and  $\circ\upsilon$  is here manifest.



himself so satisfactorily accredited as his Son, and since only in the faith in him there is eternal life, and without this faith eternal life cannot be obtained? cfr. Acts iv. 11.

## SECTION TENTH.

### CHAPTER V. 13—21.

THIS section, from ver. 14 to the end of the epistle, is by some modern authors<sup>177</sup> considered as a post-script, or appendix, having little or no connection with the preceding section and with ver. 13, which in reality is considered as the conclusion of the epistle. Nay, it has even been maintained, that here was observable a style and manner different from St. John's, particularly in the harsh sentence, ver. 19, in the division of sins, ver. 16, and in the admonition, ver. 21. Some authors say, perhaps here is the same writer as the one who added the spurious 21st chapter to the gospel.

But against this the following objections may be made: Ver. 13 is not a *complete* conclusion of the epistle, but, like ii. 26, it more particularly refers to the *immediately preceding passage*, ver. 6—12, and also forms the transition to the subsequent section. But the connection with the subsequent ver. 14, sqq.,

<sup>177</sup> Fritzsche in Henkes' Museum, Vol. III. part I. p. 110, and Dr. Augusti's Cathol. Epistles, Vol. II. p. 201.

which, even externally, is indicated by the conjunction καί, is latent in the internal affinity between ζῶν αἰώνιον ἔχειν, &c. ver. 13, and παρρησίαν ἔχειν πρὸς αὐτὸν, ver. 14. After ver. 14, the whole is well and closely connected. The παρρησία, specially shewing itself in prayer, leads to the prayer for others, ver. 16. From the distinction between ἁμαρτία πρὸς θάνατον and οὐ πρὸς θάνατον (in which there is a reference to the intercessory prayer, and which has its good ground and reason in the ethical κρίσις) the transition is natural to the cognate contrast betwixt the children of God who do not sin, and beware of the evil one, and the sinful world which is under the devil's dominion, ver. 18, 19. Now St. John, with reference to this very contrast, and also with reference to ver. 5, sqq., having again awakened in his readers their consciousness of their vital communion with the only true God and with Christ, ver. 20, cfr. i. 3, he concludes, ver. 21, with a warning against idols.

This section then, when we consider it more attentively, is neither incoherent in itself nor unconnected with the preceding passage, verse 5, sqq. And as neither verse 19, nor verse 16, nor verse 21, (for this will be more plainly shewn hereafter,) contain anything foreign to St. John's spirit and manner; but as they are, on the contrary, most intimately connected with the fundamental ideas of the epistle—as neither language nor diction do in the least vary from St. John's: there is indeed no satisfactory reason for considering this section either as an addi-

tional postscript by St. John himself, or even as a spurious addition by a different hand : the true and genuine conclusion of the epistle is ver. 21.

In verse 13, the more concise reading, which is sufficiently supported by important authorities (such as Cod. A. and both the Syr. versions,) is preferable to the common, which puts τοῖς πιστ. εἰς τὸ ὄνομα τοῦ υἱοῦ τ. θ. before ἵνα εἰδῇτε and καὶ ἵνα πιστεύητε. The common reading has clearly arisen from an endeavour to make the proposition more clear and regular. The readers were believing Christians, St. John accordingly could not wish to instruct them concerning the ground of their faith. Yet, as it might seem that he does so, v. 6, sqq., laying particular stress on this observation ; that the Christian faith is so well grounded and so distinctly attested by God himself, that whosoever rejects it makes God himself, as it were, a liar, and subjects himself to the loss of eternal life : he does not so much intend to teach his readers, as to rouse and revive in them the feeling of the high worth and character of their faith. This is his meaning when he writes : ταῦτα ἔγρ. ὑμῖν, ἵνα εἰδῇτε, (that you may thoroughly comprehend, cfr. ver. 15 ; ii. 29,) ὅτι ζωὴν αἰώνιον ἔχετε οἱ πιστεύοντες (only on the condition that — or when — ye believe) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

Verse 14. Christian joy (i. 4,) and cheerfulness, and confidence in God παρρησία, is grounded on faith and on consciousness of the possession of eternal life, which is inseparably connected with faith. This confidence and cheerfulness specially manifests itself in prayer. Perhaps too, the Christianity of St.

John's readers was in this respect defective—perhaps, because they were borne down by the oppression of the times, and the persecution of the world, their prayer lacked partly the full confidence, cfr. James i. 6, 7, and partly the genuine Christian spirit and substance. With reference to both, St. John says: καὶ αὕτη ἐστὶν ἡ παρρησία, ἣν ἔχομεν πρὸς αὐτὸν, (*i. e.* to God as the chief grammatical subject after ver. 9,) ὅτι ἐάν τι, &c. But this proposition is not to be resolved as Zeigler proposes: *From this also arises the cheerful disposition*; nor as Stroth: This is the consequence and the effect of the received testimony—which in philological respect is untenable—but rather thus: In this *consists* the confidence (cfr. ver. 11, 3; iii. 23; John xvii. 3,) which we have in him, (that we know, οἶδαμεν, to be supplied from ver. 15, or more correctly: that we have that reliance on him,—which is to be supplied from παρρησίαν—ἔχομεν,) that, when we ask anything according to his will, *i. e.* anything that pleaseth him, (cfr. Matth. vi. 10; xxvi. 39; John xiv. 13,) he *heareth* us, cfr. John ix. 31, (not fulfils our petitions, for this is first mentioned in ver. 15.)

Verse 15. But if we are convinced (that is the meaning of οἶδαμεν in our epistle, cfr. ii. 20, 21, 29; iii. 2, 14,) that he *hears* us, whatever we may ask, (when we only ask according to his will,) we also know that we will receive that for which we have petitioned. Ἐχειν is here put instead of λαμβάνειν,<sup>178</sup>

<sup>178</sup> In vulgar German *haben* is often used for *bekommen*, *empfangen*. [The remark also applies to the English *have*,

John xvi. 24, cfr. Matth. v. 46; vi. 1. Thus, according to St. John, the accomplishment of prayers, (or their *prevailability* \*) both subjectively and objectively rests on purely moral grounds. Only prayers full of confidence, ver. 15, and prayers for that which is according to the will of God (ver. 14,) are accomplished.

An essential department of Christian prayer, in the apostolic age, was the intercessive prayer, more specially for the eternal welfare of the brethren, cfr. 1 Thess. v. 25; Phil. i. 4; Hebr. xiii. 18, 19; James v. 14—20. St. John passes from Christian prayer in general, to Christian intercession, specially for *sinful* brethren. And as he has shewn, ver. 14, 15, that only prayer full of confidence, and prayer according to God's will, is fulfilled, he here intimates that the Christian should *intercede* with God, only for that which is *capable of being accomplished*, accordingly not, *περὶ ἁμαρτίας πρὸς θάνατον*, but only *περὶ ἁμαρτίας οὐ πρὸς θάνατον*.

*Αἰτήσεις*, ver. 16, is here to be taken imperatively, or rather optatively. It is doubtful whether *δώσει* refers to the same subject as *αἰτήσεις*, or whether, (since the Giver of life is God, and *δώσει*—*ζωήν*, can be said only indirectly of the interceder,) *ὁ Θεός* is the subject to be supplied<sup>179</sup> from the obvious re- which not only in low language, but even in the version of this passage, is used in the sense of *obtaining, receiving*—*Transl.*

\* For the German word *Erhörlichkeit* which is made by the author, I have made the English *prevailability*.—*Transl.*

<sup>179</sup> Accordingly Tertullian, the Syriac, Vulg., and some other versions, read and supply thus : *et dabit ei dominus*.

ference of αἰτήσῃ to God. But the parallel, James v. 20, seems to decide in favour of the former. Since μὴ πρὸς θάνατον — ἀμαρτάνειν is the main condition of δώσειν—ζωήν, and αὐτοῖ by the universality of the precept, obtains a collective application to all similar cases: St. John adds emphatically: τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. Here too, the regular use of μὴ and οὐ should also be observed. In a conditional ideal sense and context, ver. 16, St. John says: μὴ πρὸς θάνατον. But in verse 17, where the notion of “Sin not unto death” is taken quite objectively, he says οὐ πρὸς θάνατον. Ἵνα ἐρωτήσῃ refers regressively to εἰάν τις ἴδῃ in the beginning of the verse; Clemens, Origen, and some MSS. also read Ἵνα τις ἐρωτήσῃ, or ἐρωτήσῃ τις.

In order to determine more precisely the notion of ἀμαρτία πρὸς θάνατον and ἀμαρτία οὐ πρὸς θάνατον, which is peculiar to St. John, we must establish the following maxims: *First*, that here by “sin unto death” is to be understood no single *sin in particular*, but an entire class or species of sins<sup>180</sup> (in the former case, the sin would have been mentioned more precisely and even by name): but, *secondly*, that εἰάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ shews that here must be meant a species of sins which can occur among *Christians*, and not among those who are *not Christians*; in the *third place*, that the difference betwixt mortal sin, and sin not unto death, must be externally perceptible, and not unknown to the readers,<sup>181</sup> (otherwise

<sup>180</sup> See Calvin on this passage.

<sup>181</sup> Calvin on this passage.



the precept would be without an object, nay dangerous, the difference would also have been stated more precisely); and, *fourth*, that as here only moral relations are spoken of, and as, according to the *usus loquendi* and the fundamental ideas of the epistle, by ζωή can be meant only spiritual life, ζωή αἰώνιος, cfr. iv. 9: the expression πρὸς θάνατον too, cannot by any means have a reference to bodily, but, as in iii. 14, only and exclusively to spiritual death.

If these general propositions are right, it follows that Stroth's explanation,<sup>182</sup> (according to which it is supposed that St. John allows an interceding prayer for the conversion and amendment of non-Christian unbelievers, when they are docile, but that he forbids it when they are obstinate and malicious,) is utterly untenable. It also follows, that both sense and context is entirely misunderstood by those who, by "sins unto death," understand such sins, as God punishes, either with mortal diseases,<sup>183</sup> (morbis θνητάτοις,) or with bodily death,<sup>184</sup> according to the language and legislation of the Old Testament and of the synagogues.

Still less can such sins be meant as were deemed to be capital crimes by the civil authority, and, accordingly, punished with death, or visited with other severe penalties.<sup>185</sup> St. John would hardly have based his precept respecting intercession, on a notion

<sup>182</sup> In Eichhorn's Repertor. for Oriental and Bibl. Literat. Vol. XII. p. 60, 61, 72, sqq.

<sup>183</sup> Zachariä, Michaelis, and others.

<sup>184</sup> Werenfel's Sylloge Dissert. Theol. p. 470, sqq.

<sup>185</sup> See Morus and Lange.

so vague as that of morbi θηλάτοι of his age. Even what the Lord said of him who was born blind, John ix. 3, must have prevented him. Further, as his readers chiefly were converted heathens, living under entirely different laws, St. John could not well allude to any Jewish ecclesiastical distinction betwixt sins unto death, and not unto death. His address would have been either entirely unintelligible, or it must have been misunderstood by uninformed readers. Least of all can this passage have any reference whatever to the heathen laws of the Apostle's age, these being, in some respects, so repugnant to the Christian principle. Even the strict contrast between the fraternal community of Christians and the heathen Kosmos, on which our epistle is founded, rendered such a reference impossible. In a word, the distinction betwixt sin unto death, and not unto death, must be one that is *peculiarly Christian*.

In the ancient church it was not unusual, by ἁμαρτία πρὸς θάνατον to understand blasphemy, or the sin against the Holy Ghost, cfr. Matth. xii. 21.<sup>186</sup> Beza, Calvin,<sup>187</sup> Flacius, Calovius, Wolf, Heumann and others, are of the same opinion. Undoubtedly the sin against the Holy Ghost belongs to the species of ἁμαρτία πρὸς θάνατον. But if St. John meant that sin,

<sup>186</sup> Augustin de Sermone Domini in monte, sec. Matth. cap. 22, § 73. Here, however, we find this view somewhat modified, of which more hereafter. The Schol. Matthäi. p. 230, ἁμ. πρὸς θάν. ἐκείνην φησὶ, τὴν εἰς τὸ πνεῦμα βλασφημίαν, ἥται εἰς τὴν θεότητα, cfr. p. 147.

<sup>187</sup> But Calvin is doubtful.

why should he not have expressed himself more distinctly; why should he not have called it by the same name as Christ had called it? As the sin against the Holy Ghost, at all events, is an individual sin in the class of mortal sins, their highest, their scarcely imaginable culmination—as it is nowhere else mentioned by the Apostles, nay more, as its possibility in the Christian world is, at least, doubtful, and its frequent occurrence in the Apostolical communities certainly impossible: and, since it cannot be, by human means, determined whether an evil of such magnitude is really present in a given case: this particular sin cannot at all be meant here.

Another interpretation of the ancients is, that mortal sin, with St. John, denotes *ruthless sin*, which, as such, is deserving of eternal death, ὅταν τις ἀμαρτῶν ἀναισθήτως ἔλξη πρὸς μετάνοιαν.<sup>188</sup> But this definition, referring to the μετάνοια, has no satisfactory basis in the context of our passage or our epistle. But Gro-tius is entirely in error when he declares those to be mortal sinners: qui cum peccaverint, moniti peccare pergunt, aut certe disciplinae, quae in ecclesia instituta est, se subicere nolunt. No vestige of the penitential discipline of the church is to be found in our passage; it is also difficult to conceive, why intercession in prayer could not be made for such sinners, cfr. 2 Tim. ii. 25, 26.

It is plain that St. John, by ἀμαρτ. πρὸς θάνατον /

<sup>188</sup> Schol. Matthæi, p. 146 and p. 230. Œcumenius has also adopted this opinion, and he also (as the Schol. of Cod. H and D in Matthæi), refers to Judas's example.

can have meant, in general, only such sins of which *spiritual death* is the inevitable consequence, *i. e.* sins by which, according to the laws of the βασιλεία τοῦ Θεοῦ, or of the κοινωνία μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, the capability for the Christian ζωὴ is necessarily abolished, and the Christian salvation lost.<sup>189</sup> As, according to St. John, the Christian ζωὴ is acquired, or the μετάβασις ἐκ τοῦ θανάτου εἰς τὴν ζωὴν effected by the faith in Jesus Christ, and entirely accomplished by perfect and genuine brotherly-love (which is the root of Christian life), cfr. iii. 14. John v. 24 ; iii. 36 ; so also by *infidelity, worldly heresy, and Cain-like want of love*, the Christian ζωὴ is again lost, and man repasses, as it were, from life into death, ἐκ τῆς ζωῆς εἰς τὸν θάνατον, *i. e.* *spiritual* (not *eternal*) *death*, is the necessary consequence of such cardinal sins,—cfr. ii. 17, 25 ; iii. 11—15. This, according to the context of our epistle, is the ἁμαρτ. πρὸς θάνατον and it would be easily recognized by St. John's readers, from that which the Apostle had said in the preceding part of this epistle. The culmination of this ἁμαρτία is the complete passing over into the κόσμος of darkness and of spiritual death, *i. e.* the apostacy from Christianity, cfr. Heb. x. 26, or idolatry. And thus, if this is the

<sup>189</sup> The notion is relative, according to the more or less spiritual or ethical sense in which θάνατος is taken. Thus ἁμαρτία εἰς θάνατον in the Test. XII. Patrum Isaschar § VII. is, according to the context, either (§ VI.) *ruthless sin*, or, which on account of what follows, is more probable, *a gross transgression of the law*, by which man is rendered subject to the dominion of the evil spirit, and by which he loses God's favour.

right explanation of St. John's idea, the context from ver. 16 to ver. 21, is easily construed.<sup>190</sup>

St. John distinguishes between an *internal* and an *external* community of Christians; only the former consists of God's true children, the latter contains a medley of perfection and imperfection. He can, accordingly, without contradicting himself, iii. 6—9, and here, 18, quite well suppose the possibility of the existence of mortal sin *within* the Christian community. St. John does not declare, whether a *mortal sinner* can be converted or not, and he prohibits the Christian communities to intercede for the ἀμαρτάνοντες πρὸς θάνατον from no other motive than this, that otherwise the essential distinction betwixt good and evil, betwixt light and darkness, betwixt the communion with God and the communion with the world, would be weakened and obfuscated in the Christian's conscience. If, according to God's eternal law and judgment, the loss of eternal life in Christ (spiritual death), is inseparably combined with the sins of infidelity, worldliness and uncharitableness, because they directly abolish the Christian principle: the true (the critical) Christian cannot, and may not implore God to give

<sup>190</sup> I find a vestige of this interpretation in St. Augustin, in the place above mentioned: Peccatum fratris ad mortem puto esse, cum post agnitionem dei per gratiam domini nostri Iesu Christi quisque oppugnat fraternitatem et adversus ipsam gratiam, qua reconciliatus est Deo, invidentie facibus agitur; (subsequently he added, si in hac perversitate finierit hanc vitam). Peccatum autem non ad mortem est si quisquam non amorem a fratre alienaverit, sed officia fraternitatis debita per aliquam infirmitatem animi non exhibuerit. Opp. August. Tom. III. P. II. p. 197. Cfr. p. 163, 164.

*life* to those who commit mortal sin. He would be asking what cannot be granted; he would be praying for that which is repugnant to God's will; he would confound light with darkness, in God who is holy and just, and thus suppose a repugnance in God. The Christian may ask ζωή of God, only for such as do not sin unto death, and, consequently, do not annihilate the ζωή in themselves; for in that case only his αἵτημα is κατὰ τὸ θέλημα τοῦ Θεοῦ, and can be granted, ver. 14, 15.

It will appear from ver. 17 and 18, that this is the right interpretation of the passage. For, as it might seem that the distinction betwixt the ἁμαρτ. θανατικῇ, and μὴ θανατικῇ (as Œcumenius calls it), were repugnant to the above established absolute antithesis (iii. 7—9), betwixt sinning and not sinning: St. John shews, ver. 17, that indeed every ἀδικία (every action, and every intention which is contrary to the divine law, every infringement on the δικαιοσύνη) is in its essence *sin* (ἁμαρτία the common Christian notion), but that still there exists a difference as to the degree of *intensity and effect* of sin, betwixt the ἁμαρτ. πρὸς θάνατον and οὐ πρὸς θάνατον). The true Christian can, as such, according to St. John, not sin unto death; he is subject to the sins not unto death, as long as he walketh in the flesh, cfr. ii. 1. St. John, therefore, adds this consolation, ver. 18: But we (also) know, that every one who is born of God, does not sin, cfr. iii. 9 (in this sense—ἁμαρτ. πρὸς θάνατον,) but that (ὅτι is to be supplied), he who is born of God (being ever intent on sanctifying himself), keepeth himself from so sinning (τηρῇ ἑαυτὸν, i. e.



ἀγνόν, ἀπὸ τοῦ κόσμου, cfr. James i. 27. 1 Tim. v. 22. Wisd. x. 5), and thus is unassailable to the evil one (ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ,<sup>191</sup> cfr. Wisd. xviii. 20), the prince of this world, who maintains the sway of darkness and death over his own, cfr. Col. i. 15. Eph. vi. 12, sqq.

Ver. 19. The devil then has no power over us—over us who know that we are of God, and not of the world; the world only, aye, the whole of it, is in his power, καὶ ὁ κόσμος ὅλος (as contrasted with God's children—the *entire* non-christian and anti-christian κόσμος,—no man, who in any respect whatever belongs to the world, excepted) ἐν τῷ πονηρῷ, i. e. in the ἄρχων τοῦ κόσμου) κεῖται, (is in his power, under his sway, and subjected to him, cfr. 2 Macc. iv. 33, and other places.<sup>192</sup>

Ver. 20. Ἐκ τοῦ Θεοῦ ἐσμὲν, (ver. 19), is more precisely determined by the antithesis ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. The reading: καὶ οἴδαμεν appears to me for this reason preferable to οἴδαμεν δέ. "Hκει is here, as John ii. 4; iv. 47; viii. 42, quite classically used, in the sense of: *he is come, is present*,<sup>193</sup> ἐφανερώθη, iii. 8. Διάνοια does not here denote a disposition to recognize, but *understanding* (intellectus, as the word is translated by several Latin authorities;) the words ἵνα γινώσκωμεν τὸν ἀληθινόν, which follow, are a more precise determination of this understanding, which the Son of God has given unto

<sup>191</sup> A similar sense of ἄπτεται we also find in the Classics, v. Elsner Observ., and Raphel. Annot. ex Polybio on this passage.

<sup>192</sup> See more particularly Raphel. Annot. loco citato.

<sup>193</sup> Butmann's Gr. Gramm. p. 392. Note 7.

us, cfr. John i. 18. The gloss-like reading Θεόν, in several authorities indicates the right meaning of τὸν ἀληθινόν, cfr. John xvii. 3. In contradistinction to the εἰδωλα of the κόσμος, God, the Father of Jesus Christ is called ὁ ἀληθινός, the true God,<sup>194</sup> cfr. 1 Thess. i. 9, where, joined to ζῶν, it is put antithetically to the idols.) Καὶ ἐσμὲν ἐν τῷ ἀληθινῷ (viz. Θεῷ) refers back to καὶ οἶδαμεν, ὅτι—. 'Εν τῷ υἱῷ αὐτοῦ, Ἰησοῦ Χριστῷ, I consider as a more precise determination of ἐσμὲν ἐν τῷ ἀληθινῷ. This is the sense: We are in communion with the true God, through his Son—or, more correctly, and more after St. John's manner,—in as far as we are in his Son Jesus Christ, (*i. e.* have communion with him) who is come, and has revealed unto us the only true God, cfr. i. 3; ii. 23; John i. 18; xiv. 6; xvii. 3, 6, 14.

The interpretation of the words οὗτος — αἰώνιος is, and has been a subject of controversy: the interest which it excited was formerly more of a dogmatical character,<sup>195</sup> at present it is rather philologi-

<sup>194</sup> Not *verax*, as Beza will have it. The antithesis to the Idols, and also St. John's usage of ἀληθινός, (which even in John vii. 28, does not denote *verax*), are against Beza's opinion.

<sup>195</sup> Calovius, Bibl. Illustr. and Wolf, Curæ on this passage. Cfr. Andreas Meyer Dissert. theol. qua Christus verus Deus ex 1. Ioan. V. 20, contra Bensonium demonstratur. Erlang, 1764, 4to. The Arians referred οὗτος to God; but the Antarians and strict Trinitarians to Christ. So does Athanasius orat. contr. Arianos Opp. Tom. II. p. 30. Basilus Magn. adversus Eunomium lib. IV. Opp. Tom. I. p. 294, Ed. Paris, 1721. Hieronym. Comment. in Isaiam. Opp. Tom. V. p. 208. August lib. III. c. Maxim. Opp. Tom. VI. p. 507, sqq. and several others. This interpretation, which has become or-

cal.<sup>196</sup> The decision of this question is difficult, but the despair of those who consider the problem : whether *οὗτος* should be referred to the nearest *Ἰησοῦ Χριστοῦ*, or to the remoter, *ἐν τῷ ἀληθινῷ* as an insoluble gordian knot, or declare that the ambiguity is here designed, is quite unreasonable. The orthodox interpretation, as it is called, according to which *οὗτος ἐστὶν ὁ ἀληθινὸς Θεὸς* is referred to Christ, the Son of God, is chiefly supported by the following arguments : 1. That *Ἰησ. Χρ.* is the locally nearest noun substantive before *οὗτος*. 2. That *Ἡ Ζωὴ αἰώνιος*, as a predicate, is much more naturally referred to Christ than to God, cfr. i. 2. John i. 4 ; and, finally, 3. That when understood as referring to God, the proposition is much too identical with the preceding, and that it would appear to be without an object. But against this may be remarked : 1. That *οὗτος*, particularly when so emphatically put as here, is not always to be referred to the locally nearest subject, but often to that which, according to the context, is the chief subject of the preceding proposition, cfr. ii. 22 ; 2 John 7.

thodox, has had its influence on the reading of the text : improvements were attempted. See Griesbach's collection of variants.

<sup>196</sup> Erasmus even, from philological reasons, departed from the orthodox interpretation, see his *Annot.* on this passage. Among the Socinians it was, from philological reasons, sanctioned by ecclesiastical authority, to refer *οὗτος* to God, see Catech. Rac. Quaest. 129, p. 181. Grotius, Benson and others, have adopted this view. See Stroth's interpretation of this passage in the Repertory for Oriental and Biblical Literature, Vol. XII. p. 75, sqq.

Accordingly, to say the least of it, it is not necessary to refer *ὁ ὅςτος* to Christ, 2. 'Ἡ ζωὴ αἰώνιος can hardly be, as a predicate, referred to Christ. Christ is indeed, by St. John, called ζωή; but never, not even in i. 2, and least of all in constructions so simple as the present one, ζωὴ αἰώνιος; by which latter expression St. John ordinarily denotes, not Christ's substantial life, but that life which he communicates to the faithful. But, what shall we say, if ἡ ζωὴ αἰώνιος is not to be referred as a predicate, either to God or to Christ, and if a third mode of referring it would be found, which, being philologically more difficult, still, in the context, would appear to be the only right one? 3. When referred to God, the proposition neither is identical with the preceding, nor without an object. For, in the former proposition, the Apostle only spoke of the *knowledge* of the true God, and of the communion with him, but not of this, that the God and Father of our Lord Jesus Christ is the only true God. Now, when St. John brings out this last idea in strong relief, he plainly does so, by way of antithesis to the *εἰδωλα*, against which, in ver. 21, he warns his readers so emphatically. Thus then is removed the objection, that the proposition would be without an object.

The untenableness of the arguments for the orthodox reference of *ὁ ὅςτος* to Christ, at once renders the opposite interpretation more probable. But the probability is rendered certainty by the following considerations:—1. The emphatic tone of the proposition renders it necessary to refer *ὁ ὅςτος* to the prevailing chief subject of the preceding proposition.

But this is God, ὁ ἀληθινός, and not Christ, who only is mentioned parenthetically, as he through whose mediation the εἶναι ἐν τῷ ἀληθινῷ is effected. 2. Further, as God above is κατ' ἐξοχὴν, and without any word additional, called ὁ ἀληθινός, cfr. John xvii. 3, and Christ never is so styled by St. John; οὗτος can, according to all rules of logical interpretation, not be referred to Christ, but to God, unless we are determined to charge St. John with an intentional confusion of ideas. 3. The authors of the New Testament never use the same predicate and name for the Father and the Son of God, when they speak of each distinctly. Here, it is plain that they are distinctly spoken of. If then, οὗτος here ought to be referred to Christ, we would have a confusion of names and predicates, to which there would be no parallel in the New Testament. Finally, 4. St. John indeed calls the Λόγος τοῦ Θεοῦ in Christ, God, John i. 1, but the historical Christ he never does so designate, but always as υἱὸς τοῦ Θεοῦ. But, let us suppose that St. John intended to designate Christ as ἀληθινός Θεός, for what reason does he introduce that designation in this particular place? Are we to suppose, that, without demonstration, without preparation of any kind, nay, even contrary to the nearest context, he introduced such an important, and with him unusual proposition, in such an equivocal form, as a straggler at the end of the epistle—that he did so introduce a proposition, to which nothing resembling occurs in the whole epistle, and to which no satisfactory clue is to be found in the gospel, which mentions as Θεός only the Λόγος in Christ, always speaks of the Christ

who appeared in the flesh, as *υἱὸς τοῦ Θεοῦ*, and says of the Father of Jesus Christ, John xvii. 3, that he is the only true God, *μόνος ἀληθινὸς Θεός*? Never! And the warning against idols, plain and well grounded as it appears, if *οὗτος* is referred to God, how obscure and unconnected, nay, how confused must it appear to the readers, when, besides God, Christ also is mentioned as *ὁ ἀληθινὸς Θεός*!

These are sufficient grounds for declaring, that the only right construction is: to refer *οὗτός ἐστιν ὁ ἀληθινὸς Θεός* to God. The proposition and construction are to be resolved and explained according to the analogy of John xvii. 3 (*ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν*).<sup>198</sup> The difficult expression *καὶ ἡ ζωὴ αἰώνιος*, I accordingly ascribe to conciseness, and consider it elliptical: and I supply what is wanting thus: *Καὶ αὕτη ἐστιν* (which is to be taken from *οὗτος ἐστιν*) *ἡ ζωὴ αἰώνιος*. And the meaning of the entire proposition is: This (*ἐν ᾧ ἐσμεν ἐν τῷ υἱῷ αὐτοῦ*, 'I. Xp.) is the only *true God*, and in this only, (in the knowledge of him, and in the communion with him through the Son,) consists *eternal life*.

Ver. 21. Now, since the God and Father of Jesus Christ is the only true God, and since eternal life only exists in the communion with him through Christ, and since beyond the sphere of this communion, there is only death, do beware, little children, (not as Carpzov will have it, "children of the only true God,") of the idols, (cfr. 1 Cor. viii. 4, and other

<sup>198</sup> Some Authors refer *οὗτος* to the subsequent *Θεός*, and construe thus: *οὗτος Θεός ἐστιν ὁ ἀληθινὸς καὶ*—but this is too artificial.



places,) and of every communion with them! The danger against which the Apostle is warning, never entirely ceased in the apostolical age, in those communities which had been converted from heathenism, cfr. 1 Cor. x. 14. At the time when St. John wrote, this danger was so much the greater, and the warning so much the more necessary, since the persecution and seduction of the heathen νόσμος was becoming ever more and more threatening, and constantly made a more and more easy prey of slothful half-Christians, who were satisfied with the mere appearance and name of Christianity. It is contrary, as well to the *usus loquendi* as also to the context, to suppose that anything different is implied in the idols, as for example, gnostic heresies,<sup>199</sup> or any thing similar to these.

<sup>199</sup> An opinion entertained by Hammond and others.

The first of these is the fact that the United States is a young nation. It has only been about 150 years since it was founded. This is a very short time in the history of the world. Yet in this short time, the United States has achieved many great things. It has become a world power, a leader in science and technology, and a model of democracy. It has also faced many challenges, including wars, economic crises, and social problems. But through it all, the United States has remained a nation of hope and opportunity.

The second of these is the fact that the United States is a diverse nation. It is made up of people from many different backgrounds, cultures, and religions. This diversity is one of the strengths of the United States. It allows the country to draw on the talents and ideas of people from all over the world. It also makes the United States a more interesting and exciting place to live. But diversity also brings challenges. There are often differences in opinion and values between different groups of people. But if these differences are handled in a respectful and fair way, they can lead to a more united and prosperous nation.

The third of these is the fact that the United States is a nation of freedom. The United States was founded on the principles of liberty and justice for all. These principles are at the heart of the American way of life. They are what make the United States a special and unique nation. But freedom also comes with responsibility. We must all work together to protect and preserve the freedoms that we all enjoy.

# INTRODUCTION

TO THE

## SECOND AND THE THIRD EPISTLE.

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### CHAPTER I.

OF THE AUTHENTICITY OF THE SECOND AND THE  
THIRD EPISTLE.

DECIDEDLY favourable as the tradition of the church is to the first epistle, as unfavourable and full of doubt it is with regard to the second and third ; but particularly with regard to the last.

The testimonies and the judgments of the ancient church respecting these two epistles, are as follows :

In the church, and in the school of Alexandria, both epistles seem very early to have been in constant use, and to have been there favourably received. Clem. Alex. undoubtedly had in his canon several of St. John's Epistles. For, speaking in his *Miscellaneous Notes*<sup>1</sup> of the difference of sins, and appealing to the testimony of the Apostle St. John in the first epistle, v. 16, he calls this the *greater* epistle. The fragment of his *Adumbrations*,<sup>2</sup> on the second

<sup>1</sup> Strom. II. 15. ed. Potter.

<sup>2</sup> Opp. et Potter p. 1011, *Secunda Joannis epistola, quae ad virgines scripta est, simplicissima est. Scripta vero est ad quandam Bayloniam Electam nomine.*—

lesser epistle, shews at least that it was known to him, and that he made use of it. These Adumbrations most probably are identical with Clemens' *Hypotyposes* on the entire Holy Scriptures. But we know from Eusebius,<sup>3</sup> that they comprized the whole of the Catholic epistles, and, consequently, both the second and third Epistle of St. John, both of which were, in Eusebius's age, reckoned among the seven Catholic epistles. Origen, who was more strict than his master Clemens in distinguishing what was genuine and spurious, says: John has left, besides the Gospel and the Apocalypse, also an Epistle, but consisting only of a few *Stichoi*,—it may be also a second and a third, for all authors do not consider these two as genuine;<sup>4</sup> both of them, however, do not contain a hundred *stichoi*. But Dionysius of Alexandria, the disciple of Origen, the most strict and the most expert of all the Alexandrian fathers in the critique of St. John's writings, appears to be still more favourable to our two epistles than his Master, and to pay less attention to their non-recognition out of Alexandria. For although he draws the chief arguments against the genuineness of the Apocalypse from its discrepancy, more specially with the gospel and with the first epistle, as the universally recognized genuine writings of the Evangelist: he

<sup>3</sup> Hist. Eccl. VI. 14, 'Εν δὲ ταῖς ὑποτυπώσεσι ξυνελόντα εἰπεῖν, πάσης τῆς ἐνδιαθήκου γραφῆς ἐπιτετμημένας πεποιήται διηγήσεις, μηδὲ τὰς ἀντιλεγόμενας παρελθών. Τὴν Ἰούδα λέγω καὶ τὰς λοιπὰς καθολικὰς ἐπιστολάς. Cfr. Photii Bibl. Cod. 109.

<sup>4</sup> Origenis Comment. in Joannem, Lib. V. p. 88, cfr. Euseb. Hist. Eccl. VI. 26.

does not hesitate to appeal to the second and third epistle also, on account of their genuine Johanneic style, in support of his accusation against the Apocalypse.<sup>5</sup> Indeed, in mentioning them, he notices the doubts respecting their genuineness, which existed in the church, *φερόμεναι Ἰωάννου* (*i. e. quæ feruntur esse Joannis*);\* but the first epistle also, Eusebius calls *τὴν φερομένην Ἰωάννου προτέραν*.<sup>6</sup> Still it clearly appears that Dionysius was indeed very far from doubting the genuineness of our Epistles, more specially from the circumstance: that although much inclined to consider the Apocalypse as a work of John the Ephesian Presbyter, he not only scorns to draw any argument from the anonymous superscription of the second and third epistle *ὁ πρεσβύτερος*, for the purpose of supporting a conjec-

<sup>5</sup> Euseb. H. E. VII. 25. Ἀλλ' οὐδὲ ἐν τῇ δευτέρᾳ φερομένη Ἰωάννου καὶ τρίτῃ, καίτοι βραχείαις οὔσαις ἐπιστολαῖς, ὁ Ἰωάννης ὀνομαστὶ πρόκειται· ἀλλ' ἀνωνόμως ὁ πρεσβύτερος γέγραπται.

\* This is rather more than mentioning existing doubts; it is indeed as much as adopting them. And Dionysius might quite well make use of these epistles as arguments against the genuineness of the Apocalypse without supposing therefore that they were genuine. He probably admitted only thus much in their favour, that the manner and style of St. John was better preserved in them: Still, even their genuineness was doubted: and if the genuineness of such writings as really were composed in St. John's style and manner was doubted, how much more doubtful must then be the genuineness of such writings, as exhibit little or nothing of St. John's style and manner.—*Transl.*

<sup>6</sup> Hist. Eccl. III. 25. Here it is doubtful whether *φερομένην* is to be referred to *προτέραν* or to *Ἰωάννου*. The latter appears to me more probable.

ture, already advanced by several authors before the time of Eusebius : that this very presbyter of Ephesus probably might be the author of these epistles ; but he, on the contrary, considers this superscription as an indication of their genuineness. After the time of Dionysius the judgments of the Alexandrians respecting our epistles, particularly the second, become ever more and more favourable and unhesitating. The Bishop Alexander of Alexandria, in a missive to the bishops of his diocese, justifies the excommunication of Arius and of his adherents, by a direct appeal to 2 John ver. 10.<sup>7</sup> Athanasius,<sup>8</sup> and the author of the Synopsis,<sup>9</sup> are equally favourable, at least to the second epistle. And Didymus, in his commentary on the canonical epistles, interpreted both these epistles as belonging to those which were termed Catholic, and as being genuine writings of St. John the Evangelist.

Still more favourable, at least to the second epistle, are the testimonies and judgments of the Occidental church, in the second and third century. Irenæus appeals<sup>10</sup> to the second epistle, (ver. 11,) directly mentioning the author by name, (Joannes Domini Discipulus). Nay more, he is in such a degree con-

<sup>7</sup> Socrates Hist. Eccl. 1. 6.

<sup>8</sup> Ep. Festalis, and Epist. ad Monachos, opp. Athanas., Ed. Patav., Tom I. p. 11, p. 767 and 772.

<sup>9</sup> Synops. Script. S. in the Opp. Athanas. Ed. Col. Tom. II. p. 139.

<sup>10</sup> Adv. Hær. I. 13, Ioannes enim Domini discipulus superextendit damnationem in eos, neque ave a nobis eis dici volens : qui enim dicit, inquit, ave, etc.



vinced of this epistle's being a genuine writing of St. John's, that in another passage, where he literally quotes its seventh and eighth verse, he either by slip of memory confounds it with the first epistle, or considers it, and makes use of it, as an appendix to the same.<sup>11</sup> As Irenæus's native country was Asia Minor, and as he was St. Polycarp's disciple, his testimony, being the most ancient of all, is decisive in favour of the genuineness, at least of the second epistle. The anonymous fragment in Muratori,<sup>12</sup> in which two epistles of St. John are reckoned in the canon of the Roman Church, shews that this epistle was in that church very early ascribed to St. John, and made use of as such. But perhaps in this fragment the second epistle was considered as an integrant part of the first, and thus only two epistles made of the three. This anonymous author, in quoting 1 John i. 1, 4, makes use of this rather strange expression : *Joannes in epistolis suis*. Did he perhaps consider the two or three epistles which he had, as a connected whole epistolary? The African church too, in the 3d century, considered the second epistle at least to be written by St. John. In a Synod held at Carthago, under Cyprian, *De Hereticis Baptizandis*, Aurelius, the Bishop of Chullabi, gives his vote in the words of 2 John, verse 9, saying : *Joannes*

<sup>11</sup> L. C. III. 16. 8. Et discipulus ejus Ioannes in praedicta epistola, (*i. e.* the first,) fugere eos praecepit dicens : Multi seductores exierunt in hunc mundum, qui etc.

<sup>12</sup> Antiqq. Ital. med. aevi Tom. III. p. 874 ; Epistola sane Iudae et supradicti Ioannis duas (ae) in catholica (cis) habentur. —

in *Epistola sua posuit dicens, etc.*<sup>13</sup> It is difficult to determine what opinions the ancient Syriac church held respecting our epistles. The copies of the *Peschito*, of a date as ancient as the 6th century, *had not* the Epistle of Jude, nor the 2d of St. Peter, nor the 2d and 3d of St. John: neither are these epistles contained in subsequent copies of the *Peschito*. That version of these epistles which at present exists, was, according to the judgment of connoisseurs, not originally a part of the *Peschito*. Did the *Peschito* (a version which was made in the earlier part of the third century), originally recognize as genuine and canonical, only the three larger catholic epistles, 1 Peter, 1 John, and James? And were the other catholic epistles unknown to it, (2d and 3d of St. John inclusive), or did it reject them? Ephraem, (of the 4th century), in his works, makes use of the Epistle of Jude, the 2d of St. Peter, and the 2d of St. John, apparently considering them as genuine and canonical.<sup>14</sup> As this father did not know the Greek language, he must, undoubtedly, have read them in a Syriac translation. But whether that version of these epistles which Ephraem had, originally formed an integrant part of the *Peschito* or not, is a very different question. In the former case, it would be inconceivable how, and why, the Syriac church should, after the age of Ephraem, have rejected this part of its own version, particularly since the judgment of the churches of that country,

<sup>13</sup> Opp. Cypriani ed. Oberthür, Tom. II. p. 120.

<sup>14</sup> The 2d Epist. of St. John is quoted: Ephr. Opp. Gr. Tom. I. p. 76. Tom. III. p. 52.

generally, was more favourable to these four epistles than that of other churches. It is far more reasonable to suppose that these epistles are not to be found in any genuine MS. of the Peschito, because they had not originally been incorporated in that version, and that the version which Ephraem had, is subsequently made, at a time when the opinion had gained ground in Syria too, that the *seven* catholic epistles were canonical. It is quite possible that, during a certain period, this more modern translation of the epistles was joined to that more ancient version of the other books of the New Testament, which the church recognized. But if, in that case, it subsequently was separated from the version of the church, the cause of that separation clearly was no other than that originally it had not been a part of that version. This also is expressly stated by a Syriac writer of the 12th century, and there is so much the less any good ground for slighting this testimony, since the Indian traveller Cosmas (of the 6th century), confirms it.<sup>15</sup> Thus it appears that the Syrian church did, before the 4th century, neither use nor recognize either the one or the other of our epistles.

Perhaps it is with a special reference to the canon of the Syrian church, (in which neither of these epistles seems to have had a place in the third century), that Eusebius says, that, in every case,

<sup>15</sup> On this subject see Hug's Introduction to the New Testament, Vol. I. p. 329, 337 : that which here has been said, has a reference to what there is stated, cfr. Hassenkamp's remarks on the last § of Michaelis' Introduction to the New Testament, p. 14, 15.

whether deriving their origin from St. John the Evangelist, or from another author of the same name, they must be reckoned among the Antilegomena.<sup>16</sup> But, after the time of Eusebius, in whose age they seem already to have been incorporated in the ecclesiastical collection of the *seven*, so called, Catholic epistles,<sup>17</sup> the judgments of churches and synods respecting them become ever more and more favourable. The apostolical canons,<sup>18</sup> the 60th canon of the Synod of Laodicea, the Council of Hippo, and the Council of Carthago, in the fourth century, without hesitation place them in the canon of the Catholic epistles. But still, in the age of St. Jerome, as he observes, there were some who did not consider the second and third epistle as genuine, but ascribed them to John the Ephesian *Presbyter*.<sup>19</sup> Nay, even Œcumenius deemed it necessary to confute those who, (more particularly, because they thought it improper that a catholic epistle should have been addressed to a single individual), “*believed that this (the 2d), and the following epistle were not written by John the Lord’s beloved disciple, but by that other John his name-sake.*”\*

<sup>16</sup> Hist. Eccl. III. 25.

<sup>17</sup> Hist. Eccl. II. 23.

<sup>18</sup> Can. 85.

<sup>19</sup> Hieronym. de viris illustr. cap. 9 : Scripsit autem Ioannes et unam epistolam—, quae ab universis ecclesiasticis et eruditis viris probatur. Reliquae autem duae, quarum principium. *Senior*——Ioannis Presbyteri asseruntur, cujus et hodie alterum sepulchrum apud Ephesios ostenditur.

\* ᾠήθησαν, ταύτην, καὶ μετ’ αὐτὴν ἐπιστολὴν μὴ εἶναι Ἰωάννου τοῦ ἡγαπημένου, ἀλλ’ ἑτέρου, ὁμωνύμου τούτου.

But, even in the age of St. Jerome, these epistles had gained the process against the doubters, and they have ever since been more and more generally recognized by the church as genuine and canonical writings of St. John. In the middle ages of the church, every doubt against them had vanished. Even protestant criticism did not, before the time of Grotius, assail the authenticity of these epistles.

But, since Grotius,<sup>20</sup> he being, as far as I know, the first of modern authors who questioned the genuineness of these epistles, had expressed some modest doubts, modern critics have decidedly denied that the epistles were genuine,<sup>21</sup> and revived again the conjecture of some ancient authors, that the Ephesian Presbyter John might probably be their real author. The doubts of modern critics are grounded on what follows:—*In the first place*, the vagueness and the bifurcation of early tradition; *next*, that the author, in the superscription of both these epistles, has not styled himself in the usual manner, as an Apostle should have done, ὁ ἀπόστολος, but called himself ὁ πρεσβύτερος; *further*, the discrepancy of style from the First Epistle and the Gospel; it is maintained, that we here have a medley of Pauline and Johanneic elements, and that this seems to indicate an author who had indeed carefully read the writings of both Apostles; but appropriated more of St. John's than

<sup>20</sup> Annotationes in Ep. II. Proem.

<sup>21</sup> J. D. Beck Observationes critico-exeget. Spec. I. Lips. 1798, 4to. Fritzsche's Remarks on the Epistles of St. John in Henkes' Museum of Religious Knowledge, Vol. III. P. 1. Bretschneider in the Probabilia and others.

of St. Paul's manner ; *and, finally*, that in the second epistle, the precept, ver. 10, is irreconcilable to the character of St. John the Evangelist, as known from other sources ; and that, in the third epistle, the opposition of Diotrephes to our author's admonitions and recommendations, is not in conformity with that absolute and universally prevailing authority of an Apostle like St. John, which was maintained in the apostolic age.

But, against this, may be reasonably made the following objections :—

*In the first place*, as to the vagueness and the bifurcation of the ecclesiastical tradition, it would have some probative force, only in case the genuineness of our epistles were incompatible with it. But that cannot be maintained. The circumstance, that no allusion to our epistles occurs before the close of the second century, and that, after that period, the second only is more particularly mentioned—and that, down to the fourth century, the most esteemed teachers of the church, and those who were best informed respecting early tradition, (although Irenæus fully guarantees the authenticity of the second epistle,) entertained more or less of doubt respecting them ; is accounted for, partly by the insignificance of both epistles, (and specially of the third,) as to their didactic substance, and partly by the mode and manner, according to which the primitive church proceeded, in the first collection and establishment of the New Testamental canon. The former circumstance explains why, even in churches like the Occidental, which seem to have incorporated both these



epistles in the ecclesiastical canon, the teachers of the church, in their writings, so seldom make any use of them, and, when they do so, only allude to the second, aye, and confine themselves to its 10th and 11th, and still more rarely quote its 7th and 8th verse. Nay more, as that which was in didactical respect important in the second epistle, seemed to be of a *polemical character*, it was at first most frequently made use of for polemical purposes. We owe to polemics the first definite testimonies respecting this epistle. And the third epistle, on the contrary, is scarcely ever mentioned, for this very reason, that it seemed not to contain anything of importance, either for dogmatics or polemics. It was, therefore, clearly no historical conviction of their spuriousness, that hindered the more rapid propagation, and the more general and certain use of our epistles in the second and third century; but partly their brevity, and partly also, and still more, their insignificance in didactical respect. Now, as the churches, when the canonical books were first collected, and the canon fixed, admitted only what was universally recognized and used (*ὁμολογούμενον*)—only what had been shewn to be didactically important and genuine Apostolic, it is not difficult to comprehend how it happened that the Syrian church did not incorporate our epistles in its first version or in its canon—that the church of Alexandria was undecided on this point,—and that Eusebius, the attentive observer of ecclesiastical tradition and usage in the first three centuries, entertained doubts respecting them, and reckoned them

among the antilegomena. From the manner in which Clemens, Origen, Dinonysius of Alexandria, Eusebius and others, always speak jointly of the second and third epistle, it seems clear that they had been very early conjoined, and that the third, although less attended to, and more frequently passed by in silence, was an inseparable companion to the second. But when Irenaeus, the anonymous fragment, and the African Bishop Aurelius, mention only the second, that circumstance must not by any means be considered as a proof of their not knowing the third epistle, or of their holding it to be spurious! it only shews that they paid less attention to it than to the second, which so strongly supported the excommunication of heretics.

It is difficult to say how old may be the conjecture : that not the Apostle St. John, but *John the Ephesian* Presbyter, is the author of both these epistles. Apparently neither Origen nor Dionysius is as yet acquainted with it. But Eusebius already knows it. Thus much, however, is manifest, that those who perhaps first in the age of Eusebius, broached this conjecture, had no historical ground for it, and in general, no other ground than the uncertainty of the ancient tradition, and, as St. Jerome has hinted, the unusual title : ὁ πρεσβύτερος, which the author has adopted in both epistles. In modern times, the very existence of this Presbyter has been doubted, but without any good reason. Eusebius sufficiently gaurantees it.<sup>22</sup> But only the existence of this

<sup>22</sup> Hist. Eccl. iii. 39.

presbyter was known to the ancients : nobody had any certain knowledge of his authorship.\*

Thus the genuineness of our epistles is, indeed, quite reconcileable with the tradition of the church, although it certainly was for a long time doubtful and bifurcated. But thus is also removed the chief difficulty which affects the authenticity of our epistles. For, as to the other objections against it, it must indeed be admitted that they are of much less consequence.

Grotius considers this as an insurmountable objection, that the *Apostle* St.<sup>s</sup> John, in both epistles, styles himself ὁ πρεσβύτερος. If this is an official designation, it undoubtedly is difficult to explain why St. John should not have made use of the ordinary title of his dignity and his office. It is here of small avail, to refer to 1 Pet. v. 1, for the case is different.† It has been said,<sup>23</sup> that St. John was at that time the oldest among the surviving Apostles, and

\* True.—And even if it were fully proved that he really had written those epistles which the canon entitles second and third Epistle of St. John, his authorship might well have remained unnoticed or ignored by the ancients. But, on the other hand, we can hardly imagine that a person who had acquired a historical name, and held an office in the church, should not, during his official career, even if short, have written official or private letters of equal extent and importance to those in question. Thus nothing can be inferred from the silence of antiquity respecting the authorship of John the Presbyter of Ephesus.—*Transl.*

† And wherein the difference consists is ably stated by Grotius, in his preface to this epistle.—*Transl.*

<sup>23</sup> Wolf, Cur. Phil. on 2 John 1.

that, as their senior, he thus designates himself. A futile conjecture, and an empty title! Neither does this account for the title of *πρεσβύτερος*: that presbyter and bishop at that time were equivalent terms,<sup>24</sup> for the Apostles did not use to style themselves bishops. Bertholdt is of opinion,<sup>25</sup> that St. John had adopted this style, as a chief of all the congregations in Asia Minor. But, in that case especially, he would rather have used the term *ὁ ἐπίσκοπος*, and not have omitted to add a more precise determination of his official character. And how incredible it also is, that the same Apostle, who in his official missive, the first epistle, neither puts a name nor designation of any kind, should in these smaller private letters to familiar friends, where he had nothing to apprehend with regard to the transmission, have prefixed a high-sounding title without any name! Much more natural it is to suppose, that St. John the Apostle, in that circle in which his activity was exerted in the latter end of his life, was, on account of his great age, called by way of distinction, *ὁ πρεσβύτερος*, and that, particularly among his intimate friends, being sufficiently known by this honourable designation, without any more precise designation of his person and dignity, he, in confidential letters like those before us, commonly made use of it.<sup>26</sup> In the beautiful

<sup>24</sup> Œcumenius mentions this explanation in his Commentary on 2 John 1.

<sup>25</sup> Einleitung, (Introduction), Vol. VI. p. 3645.

<sup>26</sup> Œcumenius says, in the Comment. on 2 John 1, that St. John does not style himself Apostle, perhaps, because not he, but St. Paul, did first preach the gospel in Asia Minor: nor the servant of God, because he ἐδάρρει διὰ τὸ ἄγαν ἡγαπᾶσθαι ἕξω τοῦ

narrative of St. John and the youth in Clem. of Alexandr. homily : *τίς ὁ σωζόμενος πλούσιος*<sup>27</sup> not only St. John in his affecting address to the recovered youth, calls himself *τὸν γέροντα*,<sup>28</sup> but he is also by Clemens, in the midst of the narrative, so styled—simply *ὁ γέρον*. The case is different it is true ; St. John does here call himself, and is called *ὁ γέρον*, chiefly by way of contrast to the youth ; still we here see the possibility established, that St. John might, in our epistles, with reference to his age, have called himself *ὁ πρεσβύτερος*. Similarly St. Paul, in his confidential letter to Philemon, does not in the superscription, as in an official missive, style himself *ὁ ἀπόστολος*, but *Παῦλος, δέσμιος Ἰ.Χρ.*, (writing from his prison in Rome,) in verse 9, however, he says, *διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν, ὡς Παῦλος, πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ*. But why does not St. John, like St. Paul, call himself *πρεσβύτερος* ? Perhaps he designed some kind of allusion to his official title, or wished to express a more advanced age, than what is denoted by *πρεσβύτερος*. At all events, it is easier to explain why the Apostle St. John calls himself *ὁ πρεσβύτερος* without mentioning his name, than to account for John the Presbyter so styling himself.

*τῆς δουλείας εἶναι φόβου*, (is full of confidence on account of his being greatly beloved, and remote from that fear which is inherent in servitude.) And that he styles himself Presbyter *γεραιὸς ὢν ἤδη* (being now an aged man.)

<sup>27</sup> Ed. Segaar Cap. 42, cfr. Euseb. Hist. Eccl. III. 23.

<sup>28</sup> *Τί με φεύγεις, τέκνον, τὸν σεαυτοῦ πατέρα, τὸν γυμνὸν τὸν γέροντα.*

The opponents to the authenticity of our epistle say, that their style is not purely Johanneic, and that it is mixed with Pauline modes of expression. Pauline expressions are said to occur, 2 John ver. 3, (cfr. 2 Tim. i. 2,) ver. 8; 3 John ver. 2, ὑγιαίνειν, εὐδοχοῦσθαι, ver. 6, προέμπειν, ἀξίως θεοῦ, ver 9, φιλοπρωτεύων, verse 10, φλυαζῶν. But a great number of isolated Pauline expressions are also found in the first epistle, and in the gospel. Isolated expressions never determine the character of a work's style and diction. Otherwise, the Epistles of St. Paul may one day be considered as Johanneic. The salutation, 2 John 1—3, is so far from being exclusively Pauline, that, when we except the general and usual apostolical formula of salutation, verse 3, we shall find it difficult to construe out of it a single peculiarly Pauline proposition. The word φιλοπρωτεύων, 3 John 9, does not even occur in St. Paul's writings.\* And,

\* Those who call this expression Pauline cannot mean to assert that St. Paul has used this particular word; it occurs nowhere in the New Testament but in 3 John 9; they cannot mean anything but this: that the compounds of φίλος are more frequently used by St. Paul than by any other author of the New Testament; and this undoubtedly is true: he uses several words of this class which are not used by any of the other New Testamental writers, such as: φιλόνηκος, φιλοξενία, φιλόξενος, (St. Peter uses the last once,) φιλόθεος, φιλήδονος, φιλόστοργος, φιλότεκνος. Finding that these and several more compounds of φίλος are used by St. Paul exclusively, and that such compounds are very uncommon indeed with the other sacred writers, more particularly with St. John, (who I believe never used any such) it is not very wrong thus far to maintain that φιλοπρωτεύων is a Pauline expression.—*Transl.*



in general, we would have to renounce all characteristics of style, and to repudiate all philological discernment, if we should fail to recognize the most perfect identity of style in our epistles, and the first, which is observable even in the most minute turns of the construction.<sup>29</sup> Nay, in so great a degree the style of our epistles is Johanneic, that we would feel inclined only on that account to recognize their authenticity. But all doubts vanish when we compare the tone, and the leading ideas of our epistles. The similarity, nay, the identity, is so manifest, that the most modern opponent of the first epistle, Dr. Bretschneider, founds on it a main argument for establishing its spuriousness. Here undoubtedly the dilemma applies: All the three epistles *together* are genuine writings of St. John, or they are all spurious.

But it is asserted that 2 John 10 and 11, is repugnant to the character of St. John. It is said, that one of the Lord's disciples, who had most completely appropriated the charitable spirit of the gospel, and who preached it on every page of his first epistle, could not possibly have been the author of such an intolerant precept as here is given in ver. 10—that Christian love corrects those *who err*, but does not harshly repel them; but that our epistle forbids even hospitality and Christian salutation to be offered to such. But if St. John, the author of the first epistle, was incapable of writing this, the problematic author of the second epistle even, was equally incapable. For if the substance of verse 10 and 11,

<sup>29</sup> Eichhorn's Introduction, Vol. II. p. 320, sqq.

is repugnant to the first epistle, it is equally repugnant to the 5th verse in this epistle, where brotherly love is also expressly stated to be a fundamental precept of the gospel. But the repugnance is only apparent, and the precept, harsh as it may seem, is genuinely Johanneic.<sup>30</sup> It is a natural consequence of the Johanneic *κρίσις*, according to which the *ἀγάπη* is grounded on that *ἀλήθεια* which is free from error, and that again on the faith in Jesus the Christ, as also on the knowledge of God as the *purest light*.

That objection of Grotius : that the opposition of Diotrephes, 3 John, against St. John the Apostle, is incredible in an age when a Christian would hardly oppose the divine authority of an Apostle, is of still less importance. For not to mention that the relation in which Diotrephes stood to St. John is not sufficiently clear, and that it cannot be determined wherein, and why he was inattentive to the Apostle's entreaties and admonitions : it is not at all strange that in the apostolic age there should appear an ambitious ruler of a church like Diotrephes. Diotrephes' refractoriness against the Apostle is not without a parallel in this age ; even St. Paul had to endure much from ambitious men, 1 Cor. i. 12,

<sup>30</sup> Cfr. the narrative in Irenaeus of the meeting between St. John and Cerinthus in the bath at Ephesus, *Adversus Hæreses* III. 3. Irenaeus adds : *Et ipse autem Polycarpus Marcioni aliquando occurrenti sibi et dicenti : cognosce nos, respondit : cognosco te, primigenitum Satanae. Tantum apostoli et horum discipuli habuerunt timorem, ne verbo tenus communicarent alicui eorum, qui adulteraverant veritatem. Et ipse, etc.*

(vi. 9, sqq.; \*) 2 Tim. iv. 15, and other places.<sup>31</sup> It is much more incredible that the Ephesian John, a mere presbyter, even without mentioning his name, or producing any proof of his authority, should in this age have possessed such an authority in any place as that with which the author of our epistles must have been invested, when he, 2 John 10, prohibited receiving and greeting of heretics, and since he could say, 3 John 10, "If I come I will remember the deeds of Diotrephes."

Thus it appears that the authenticity of our epistles can be satisfactorily testified. As long as the genuineness of the gospel and the first epistle remains unquestionable, every attempt to render doubtful the genuineness of the former will be futile and vain. They cannot be a forgery; for such a purpose they are too insignificant and destitute of design. If they are the work of John the Ephesian presbyter, it is, considering their substantial insignificance and brevity, equally difficult to conceive what made the ancient church consider them as Johanneic and apostolical, as in this case it would be inexplicable, why, at a much later period, they were ascribed to John the presbyter than to the Apostle St. John.

\* I suspect that there is here a misprint: for in 1 Cor. vi. 9, there is indeed nothing to shew that St. Paul had to endure much from ambitious men. We probably ought to read 1 Cor. ix. 6, sqq.; the earlier part of the ninth chapter shews, that by a party at Corinth, many of St. Paul's apostolic privileges were disputed. It is even possible that the intended quotation, is 1 Cor. iv. 9, sqq.—*Transl.*

<sup>31</sup> See Hammond against Grotius, in the Preface to the 2d Epistle.

## CHAPTER SECOND.

OF THE ἐκλεκτὴ Κυρία, TO WHOM THE SECOND, AND  
OF Γάϊος, TO WHOM THE THIRD EPISTLE IS WRIT-  
TEN.

*I. Of the ἐκλεκτὴ Κυρία in the former Epistle.*

Even the ancients differed in opinion respecting this lady.<sup>32</sup> Some believed, that here was meant some Christian matron or other, whose name was either Ἐκλεκτὴ or Κυρία.<sup>33</sup> But others,<sup>34</sup> either because they found it unbecoming that the Apostle should write to a lady,<sup>35</sup> or, perhaps, in order to make this epistle of more importance, and more fit to appear in the collection of Catholic epistles, maintained, (being favoured at least, although not warranted, by comparing with 1 Pet. v. 13,<sup>36</sup> that St.

<sup>32</sup> See Schol. Matthäi, p. 232, and Œcumenius on this passage.

<sup>33</sup> This opinion we find in the ὑπόθεσις of the 2nd Epistle in Matthäi, p. 150, also in the Synops. Script. S. and in Œcumenius on this passage.

<sup>34</sup> See Clemens in the Adumbrat., where we read : significat autem electionem Ecclesiæ Sanctæ. St. Jerome, Ep. XI. ad Ageruchiam. The Schol. Matthäi, p. 151, on ver. 1, and Cassiodorus on Ep. ii.

<sup>35</sup> Here may be mentioned the Apologetical remark of Œcumenius : Πρὸς δὲ γυναῖκα γράφων πιστὴν οὐδὲν ὑπεστείλατο, ὅτι ἐν Χρ. Ἰησοῦ οὐδὲ ἄρρεν, οὐδὲ θῆλυ οἶδε.

<sup>36</sup> How could Clemens, in the Adumbrations, say : “ Scripta

John, by this appellation, denotes some particular congregation, which is not more precisely designated, or the Christian church in general.)<sup>37</sup> The last opinion, fanciful and untenable as it is, and manifestly an offspring of the allegorical interpretation of the ancients, has still, amongst modern authors, met with many friends and protectors,<sup>38</sup> who partly have gone even further than its inventors, the ancients. It is believed, that, because it is in every way difficult, more precisely to determine the name of the Christian matron ;—because, ver. 5, καὶ νῦν ἐρωτῶ σε, κυρία, — ἵνα ἀγαπῶμεν ἀλλήλους, is liable to be misunderstood by scoffers, and seems to offend against decorum ;—and because it cannot well be conceived how a mere note to an individual Christian matron could have been received into the collection of Catholic epistles ; it would be much more reasonable to suppose, that the epistle either was addressed to the Christian church generally, or, being too brief, and too individual for such a purpose, to a particular Christian congregation, perhaps to the congregation

est—ad quandam Babyloniam Electam nomine,” unless he alluded to 1 Pet. v. 13 ?

<sup>37</sup> The latter is maintained by St. Jerome, the former by Cassiodorus, who says : Joannes Senior, quoniam aetate pro-  
vectus, electæ Dominæ scribit Ecclesiæ, filiisque ejus, quos sacro fonte genuerat., cfr. the Schol. Matthæi.

<sup>38</sup> See Wolfii Cur. on 2 Epist. ver. 1, where the ancient literary sources of this opinion are enumerated. Among modern authors, J. D. Michaelis, in his Introduction to the New Testament, and Dr. Augusti on the Catholic Epistles, Vol. II. p. 202, have declared in its favour.

of Philadelphia,<sup>39</sup> or of Jerusalem, which was directly founded by the Lord himself;<sup>40</sup> or to any other Christian congregation not named, which regularly used to assemble on Sundays.<sup>41</sup>

The only thing which might seem, in some degree, to excuse or justify this view, is the supposed difficulty of satisfactorily accounting for the reception of a private letter to an individual, into the collection of the Catholic epistles. The third too, is addressed to an individual, yet no man ever thought of making a congregation of Caius. But it is altogether very doubtful what the ancients meant by a Catholic epistle, at the time when the Catholic epistles were first collected. If they meant by that term *circulars*, the reception of our epistle among the Catholic epistles would not at all be explained, by supposing it to be addressed to one particular congregation; in this case, we would rather have to suppose that it was addressed to several congregations jointly, or to the whole Christian church generally: but, such a supposition is entirely repugnant to the superscription, as well as also to ver. 12 and 13. If, by the term Catholic epistles, are understood all genuine

<sup>39</sup> This is Whiston's opinion.

<sup>40</sup> Therefore “Κυρία:” the opinion of Dr. Augusti and others.

<sup>41</sup> By ἐκκλησία κυρία, were, according to Suidas, understood popular assemblies, which were kept regularly. On this J. D. Michaelis, in the above-mentioned place, founds the most untenable of all conjectures. He himself observes against it, that Κυρία thus alone, and without ἐκκλησία nowhere else is found to be used in this sense.



apostolical letters, St. Paul's (ὁ ἀπόστολος) only excepted, the above-mentioned difficulty is entirely removed. But, even in the other case,—if the ancients originally called only such epistles Catholic, as really were encyclical (circulars,)—we have only to bear in mind, that in several churches, the second as well as the third epistle, was not at first incorporated in the collection of Catholic epistles, and that, where they were, sooner or later, received into that collection, this may have been done, either because they were considered as integrant appendices or accompaniments to the first epistle, or because no more suitable place in the canon could be found for their canonical preservation, than the place beside the first epistle, which arrangement, as they were so brief, did not in the least alter the original signification of the term Catholic epistles.

If thus the supposed difficulty arising from the reception of our epistle in the collection of Catholic epistles can, in every case, be satisfactorily removed: the hypothesis, that ἐκκλησιῇ κυρία denotes either the whole Christian church, or a particular congregation, falls spontaneously to the ground. This hypothesis can never have the smallest claim to a philological justification, since no rational ground can be imagined why St. John, contrary to the *usus loquendi*, and contrary to all apostolic usage, should have designated the church generally, or a particular congregation and its members, in a manner so mystical and so allegorical. It would be vain to seek in the entire Apostolical and Apocryphal literature for an example bearing any resemblance to the case here

supposed. An epistle to a whole congregation, not to mention the entire Christian church, would also, no doubt, have been more extensive and copious.

If then, in every case, by ἐκλ. κυρ. a single individual must be understood: the next question will be, what was the name of this Christian lady, who was St. John's friend, probably a widow of advanced age, and a mother of several Christian children (apparently sons, οὗς, ver. 1,)<sup>42</sup> — was her name Ἐκλεκτὴ or Κυρία?

Her name cannot have been Ἐκλεκτὴ, as is supposed by Grotius, Wetstein and others. This is repugnant, partly to the collocation of the words, (in this case the Apostle would have written either τῇ κυρίᾳ Ἐκλεκτῇ, or Ἐκλεκτῇ τῇ κυρίᾳ), — partly to ver. 13, where the sister of this lady is called ἐκλεκτὴ, and clearly in no other sense than that in which St. Paul, Rom. xvi. 13, does so style Rufus, *i. e.* with reference to the divine ἐκλογὴ — and lastly, as it seems, also to the emphatic address Κυρία, in ver. 5. Neither does Ἐκλεκτὴ appear to have been a usual woman's name, at least in the Apostolic age, even because this word, like ἅγιος and other such, was a more general designation for all Christians.<sup>43</sup>

Κυρία as a woman's name, not being unusual in this age,<sup>44</sup> it is much more probable, that this Christian

<sup>42</sup> Because these τέκνα were supposed to be daughters, the superscription ad virgines, πρὸς παρθένους, was given to the epistle.

<sup>43</sup> *Electus* is to be found as a man's name. Herodian Lib. I. Tzetzes Chil. VI. Hist. 55.

<sup>44</sup> See Corp. Inscript. Gruter. p. 1127, Num. XI; Φρόνιππος καὶ ἡ γυνὴ αὐτοῦ Κυρία. cfr. Lexicon Hagiologic. Lips. 1719, p.

woman was called Κυρία.<sup>45</sup> If St. John had been a strict classic author, we undoubtedly would, in this case, have required that he should have written Κυρία τῇ ἐκλεκτῇ, cfr. ver. 13, and Rom. xvi. 13, in which latter place, however, the expression ἐν Κυρίῳ, which follows after ἐκλεκτὸν, seems to have rendered it necessary that the proper name should be placed before it. But St. John is not a classic, and the prelocation of ἐκλεκτῇ is satisfactorily accounted for, partly by the omission of the article, and partly by the usage of the adjective ἐκλ. which probably, at that time, had lost much of its emphasis.<sup>46\*</sup>

There is in no case any reason to adopt the opinion

448, where we find two female martyrs of this name. Inscript. Florent ed. Gorius, p. 63, num. 173, where we find Cyria (Curia) Felicula, which Felicula also occurs in junction with other proper names, for example with Claudia Aemilia, &c. Symmachus Lib. V. ep. 76, and Lib. X. ep. 45, 46, where we find Cyriades. Κύριος, as a man's name, is not uncommon: cfr. Heumann Poecile de Cyria Joannis, Tom. II. p. 421, sqq. Tom. III. p. 14, sqq.

<sup>45</sup> This opinion is held by Heumann, Bengel, Carpzov and others.

<sup>46</sup> See 1 Pet. i. 1, where we read Πέτρος ἀπόστολος ἱ. X. ἐκλεκτοῖς πατριδῆμοις.

\* The words of the text "*in der damahls vielleicht schon wenig mehr accentuirten Gebrauchlichkeit des Beyworts ἐκλ.*," I have expressed: "which probably, at that time, had lost much of its emphasis," by which undoubtedly is meant that Christians οἱ ἐκλεκτοί, had, at that time, become so numerous, that the adjective ἐκλ. had lost much of that emphasis which it naturally had while the Christians were but few, and when a Christian or an elect was in the world considered as a byword.—*Transl.*

of Ritmeier and Wolf: that both *ἐκλ.* and *κυρ.*, are appellative nouns, and that the lady is not at all mentioned by name. This would be repugnant to the analogy of the third epistle, and to the epistolary style of the ancients.

But whether *Κυρία*, perhaps, was a deaconess or not; where she lived in Asia Minor? Such and similar questions may, no doubt, be made. But who can answer them?

## 2. Of Γάιος, to whom the third epistle is written.

Besides the one mentioned in our passage, there are three Caiuses mentioned in the New Testament: Caius of Corinth, Rom. xvi. 23; 1 Cor. i. 14: Caius a Macedonian, Acts xix. 29, and Caius of Derbe, Acts xx. 4. If any of these is our Caius, it can only be the last.<sup>47</sup> But, as the name of Caius was everywhere very common, and the persons of the Johanneic age must have been, partly, quite different from those who were St. Paul's companions, our Caius may be altogether a different person from any of these. He seems, however, to have been a distinguished man in his congregation, but it cannot be determined whether he held any ecclesiastical office, or where he held any such. At all events, he lived in a different community from that of *Κυρία*. If both had resided in the same place, it would be inexplicable that there is not any material reference from the one of these letters to the other.

<sup>47</sup> Wolfii, Curæ on 3 John 1.

## CHAPTER III.

OF THE OCCASION AND OBJECT OF THESE TWO EPISTLES, AND WHEN AND WHERE THEY WERE COMPOSED.

IF both these epistles were, as some authors suppose,<sup>48</sup> accompanying and dedicatory missives, sent along with the first epistle and the gospel: this object would have been more precisely expressed, and these two works would, in some way or other, have been therein mentioned, and, indeed, designated more distinctly. But this is not the case. Not the remotest reference to the gospel can be found anywhere. In the second epistle we find again certain leading ideas of the first, for example in ver. 5, 6 and 7, but without any reference whatever to that epistle. St. John appears to presuppose only an earlier ORAL instruction. If the second epistle only was an accompanying epistle sent along with the first, what was the use of repeating in the former certain leading ideas of the latter? In this case, too, the precept, ver. 9—11, in which there is nothing personal, would, with more propriety, have been put into the first, which, at all events, was the principal epistle. Ver. 12 is also repugnant to this opinion. An epistle

<sup>48</sup> See Kleucker Ueber den Urspr. und Zweck der Apost. Br. (On the Origin and Object of the Apostolic Epistles), p. 324, sqq. and other authors.

to the congregation in which Caius lived is mentioned, 3 John 9. But there is a question, whether St. John really had written\* this epistle to the congregation, or only intended to write it, if Diotrephes were less refractory than he was. Even, in the former case, our First Epistle of St. John cannot be meant, inasmuch as that epistle is not addressed to a particular congregation, and contains nothing of what the missive here alluded to must, according to 3 John 10, have contained.

These two epistles, the second and the third, evidently are mutually independent, and also independent of, and unconnected with, the first epistle: they are private missives, having reference to two different congregations.

*The occasion and object of the Second Epistle*, are contained in the personal relations of St. John to Kyria and her children, which personal relations here are but imperfectly alluded to. It seems that St. John had at this time an opportunity to write to his friend. But, as he expected soon to have a personal interview, he writes briefly, and only what was most necessary, not for the purpose of announcing his arrival—this he does only incidentally in the conclusion—but particularly in order to congratulate his friend on account of the truly Christian conduct of

\* The author seems, in the commentary, to have justly decided that the Apostle had really written such an epistle. Indeed this cannot be doubted: ἔγραψα seems here quite decisive: ἔγραψα ἂν would be too classical, and too Attic for St. John's style.—*Transl.*



her sons, which he had, in all probability, but lately had the satisfaction of observing. Yet, at the same time, he exhorts her faithfully to abide in the Christian truth and love, and ever more and more strictly to separate from herself, and keep at a distance, every thing antichristian; not as if Kyria were in this latter respect imprudent, or in any way implicated in antichristian errors, but evidently because he wished to preserve his friend from every possible injury, and because he would not allow any opportunity to pass by, without pointing out, at all times, the necessity of the *ᾠρίσις*. If Kyria was a distinguished lady in her congregation, it is easily explained why, particularly to her, (cfr. 1 Tim. v. 10), St. John should give the precept of refusing Christian hospitality to antichristian heretics.

The *Third Epistle*, if we may judge by ver. 6, seems to be a *letter of introduction* for travelling Christians. Perhaps this was the most direct occasion and object of this letter. At the same time, it appears to be St. John's intention to commend Caius for the kindness and friendship which he had at some former period shewn to travelling brethren. Caius was, as already has been observed, in all probability a distinguished man in that congregation in which Diotrephes, the ruler, had shewn unkindness to strangers, and refractoriness to the Apostle. It is not clear, whether Demetrius, ver. 12, was amongst those travellers whom St. John recommends to Caius, or whether he perhaps was the bearer of the letter; but this is, at all events, more probable, than that he was resident in Caius's congregation. Because St. John

expected to see Caius very soon, this letter is also very brief and only allusive.

Impossible, as it is, with any degree of probability, to determine where Kyria and where Caius lived, it is equally impossible to say with any certainty, *from what place St. John wrote either to the one or to the other.* If Ephesus was at this time the Apostle's ordinary place of residence; and if 2 John 12, as well as 3 John 14, has a reference to an intended Apostolical visitation, it is most probable that both epistles were written at Ephesus, and that the congregation in which Kyria and Caius resided, were in Asia Minor—that they belonged to St. John's circle of congregations—and that the Apostle used to visit them from Ephesus.<sup>49</sup> Hug's opinion: that both these letters were written in Patmos, and sent to Ephesus, has already above been confuted.<sup>50</sup>

*The time when these two Epistles were written* is undecided, and must remain undecided. St. John can no more have written these in exile than the first; 2 John 12, and 3 John 13, prove nothing.<sup>51</sup> Both are probably written about the same period, shortly before the Apostle set out on a journey; but perhaps the third is written somewhat later than the second; since 3 John 14, the Apostle writes: ἐλπίζω εὐθιώς ἰδεῖν σε. but 2 John 12, only: ἐλπίζω ἐλθὲν πρὸς ὑμᾶς. St. John's age was much advanced when he wrote these letters, but what more can be said? The epistles

<sup>49</sup> Such a visitation, undertaken by St. John from Ephesus, is mentioned by Eusebius, *Hist. Eccl.* III. 23.

<sup>50</sup> See Introduction to the First Epistle.

<sup>51</sup> *Ibid.*

themselves contain no hint by which the time could be determined. It is difficult to say whether both are written *before*<sup>52</sup> or *after* the first epistle. Yet the latter is more probable, because the second epistle seems to presuppose a fuller information respecting heretics, like that which indeed had been communicated in the first epistle; but an explicit reference to that epistle was not necessary. The intended journey, however, and the less senile tone and style which some authors imagine they have observed in the second and third epistle, does in no case afford any ground for believing that they are written earlier than the first epistle. It is utterly unknown how long and how laborious the journey was, and also that St. John may not, even in a highly advanced age, have undertaken such journeys;<sup>53</sup> neither can the supposed difference between the more vigorous and the more senile tone and style at all be proved.<sup>54</sup>

<sup>52</sup> This is maintained by Lange and Eichhorn.

<sup>53</sup> We see from Euseb. Hist. Eccl. III. 23, that St. John, even in old age, undertook long and laborious journeys.

<sup>54</sup> See Introduction to the First Epistle.

# COMMENTARY

ON THE

## SECOND AND THE THIRD EPISTLE.

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### SECOND EPISTLE.

THE enlarged superscription and salutation ver. 1—3, may be compared with those of the Epistles to the Romans, Galatians and Titus.

By τοῖς τέκνις, ver. 1, on account of the subsequent οὗς, cfr. ver. 4, in all probability *only sons* are to be understood. Carpzov maintains the contrary ; but the passage, Matth. xxviii. 29 ; Acts xv. 17 ; Gal. iii. 16 ; Gen. iii. 15, to which Carpzov appeals, prove nothing. The words ἀγαπῶ ἐν ἀληθείᾳ, cfr. with 1 John iii. 18. Ecumenius says : " Ἐστὶ γὰρ καὶ ἐπιπλάστως ἀγαπᾶν στόματι. \* Πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, i. e. all the Christians (here, who know Kyria's sons.)

Ver. 2. Carpzov joins the words διὰ τὴν ἀλήθειαν —with ver. 3, which construction scarcely affords any, not to mention a fit and convenient sense ; the Apostles also use to put their salutations as free and independent propositions, exactly as here would be the case if ver. 3 is considered as unconnected with ver. 2, cfr. all the salutations in the Epistles of St. Paul and St. Peter. Construction and context render it imperative, directly to join ver. 2 to ver. 1, and indeed after such

\* For there is also a feigned love—a love of the mouth.<sup>1</sup>

a manner, that διὰ τὴν ἀλήθειαν, is referred to οὗς ἐγὼ ἀγαπῶ — καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες. — Only the parenthesis of the words : (καὶ οὗ — — τὴν ἀλήθειαν,) ver. 1, which has become fashionable in modern editions, must be omitted, it renders the reference less clear, and is not altogether accurate, since verse 2 refers not merely to ἐγὼ but also to πάντες. This is St. John's meaning: "I and all the Christians (here) on account of the truth abiding in us, love thy children (who walk in the Christian truth, cfr. ver. 4.)" The communion of Christian truth, but particularly constancy in the faith, is a cogent motive for Christian brotherly-love. The idea would be simpler if instead of μένουσαν we were to read with Cod. A. ἐνοικοῦσαν, or οἶσαν : but μένουσαν, which is supported by all authorities, is more pregnant and more in St. John's spirit. St. John puts ἐν ἡμῖν and μεθ' ἡμῶν communicatively with reference to πάντες, ver. 1. The word μένουσαν leads to the wish: καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα! — as if the Apostle had written ἢ μένει instead of μένουσαν, he continues : καὶ, not ἢ. This is a mere carelessness in the construction, as in Rev. i. 5, 6, and not a Hebraism, through which καὶ sometimes is used, or seems to be used instead of relative.<sup>1</sup> Μεθ' ἡμῶν is here put instead of ἐν ἡμῖν — the more *enlarged* relation instead of the more *restricted*.

<sup>1</sup> The instances mentioned by Wahl and Bretschneider are of another kind than ours : neither is it necessary in all of them to consider καὶ as a relative. [But the instance given by Dr. Lücke himself, from Rev. i. 5, 6, is very clear indeed. It is the καὶ in the beginning of verse 6 which here is meant.—*Transl.*]

In ordinary Greek epistolary style, *χαίρειν* would be put in the conclusion of ver. 2. See James i. 1. But instead of this secular salutation, we find here, ver. 3, the common apostolic salutation.<sup>2</sup> The formula here used does most resemble that used by St. Paul, particularly in his pastoral epistles, the latter only is shorter; neither does St. Paul ever write thus explicitly *ἔσται*<sup>3</sup> *μετ' ὑμῶν*<sup>4</sup> and instead of *παρά*, which we find here, he writes *ἀπὸ*; the expression *τοῦ υἱοῦ τοῦ πατρὸς* is also peculiar to St. John. The mutual relation between *χάρις* and *εἰς* is this: that *εἰς* expresses the special manifestation of the *χάρις* in the atonement through Christ. The consequence of it, the gift of God's merciful grace, is the Christian *εἰρήνη*. *Κυρίου* which is omitted in several important authorities, seems not to be Johanneic, and ap-

<sup>2</sup> It is customary in the apostolical superscriptions of epistles to supply the *χαίρειν* (which belongs to worldly epistolary style,) before the apostolic salutation. But surely it is more correct to say, that the apostolic salutation is put instead of *χαίρειν* or *εὖ πράττειν*. [This undoubtedly is true, but in the apostolic salutation itself we ought to distinguish between what is strictly apostolic and what is only oriental: *ἔσται μετ' ὑμῶν χάρις, εἰς εἰρήνην παρὰ Θεοῦ*, or as St. Paul usually expresses it, *ἀπὸ Θεοῦ* is only oriental, and by no means exclusively apostolic; but the addition—*πατρὸς, καὶ παρὰ κυρίου Ἰησοῦ Χριστοῦ*, was first introduced by the Apostles. The concluding salutation *Εἰρήνη σοι* which our author observes, is put instead of the worldly or secular *ἑρπῶσο*, is only oriental.—*Transl.*]

<sup>3</sup> As to the imperative *ἔσται* both here and in verse 2, see Winer's *Gramm*, p. 97. 3.

<sup>4</sup> Cod. A. and Syr. P. omit these words here; but the analogy of St. Paul's salutation formula is manifestly the cause of this. *Ἐμῶν* is the only reading here admissible.



pears to be borrowed from St. Paul's formulas of salutation. Œcumenius observes: 'Εν ἀληθείᾳ ἐπιφύρει καὶ ἀγάπῃ, ἀσφάλειαν τῷ λόγῳ περιποιῶν καὶ γνώρισμα, ᾗς φησὶν ἀγάπης. More correctly and with more perspicuity Grotius refers ἐν ἀληθ. καὶ ἀγάπῃ to the words: ἔσται μεθ' ὑμῶν: per cognitionem veri et dilectionem mutuum; nam per haec in nos Dei beneficia provocamus, conservamus, augemus.

Ver. 4. Declares the epistle's most immediate motive. Ἐκ τῶν τέκνων—either some only of Kyria's children were Christians, or St. John had become acquainted only with some of his friend's children, all of whom were Christians. Ver. 1. favours the latter opinion: καὶ τοῖς τέκνοις αὐτοῦ, οὓς.—St. John does not merely praise them for being Christians, but also for walking in the truth, and living in conformity with the love-commandment: καὶ ὡς, &c., accordingly must be considered as a more precise limitation of περιπ. ἐν ἀληθ. The ἐντολή is more accurately stated, ver. 5 and 6, cfr. 1 John iii. 16; iv. 21; v. 3. παρὰ τοῦ πατρὸς—revealed through Christ, and not as Œcumenius says: πατέρα τὸν Χριστὸν καλεῖ, ἐπεὶ καὶ πατήρ ἐστι τῶν διὰ τῆς οἰκονομίας αὐτοῦ παρὰ τοῦ πατρὸς δοθέντων υἱῶν.

Ver. 5. The entreaty (ἐρωτῶ, cfr. John iv. 31. 1 John v. 16), to κυρία: ἵνα ἀγαπῶμεν ἀλλήλους, does not imply that the mother was less Christian in her life and conduct than her sons. This exhortation does not cease to be necessary, even to the most charitable. And it seems manifest from ver. 8, that here the children were also exhorted. The words οὐχ ὡς ἐντολήν καὶ ἡν—cfr. with 1 John ii. 7, 8. Καὶ ἡ

and ἀπ' ἀρχῆς, are here to be taken in the same sense as in that place. But there the ἐντολή was the imitation of Jesus, the walking in the light; here it is brotherly-love; but these are essentially identical. Œcumenius says, respecting the paraenetic point of the parenthesis: οὐχ ὥς — ἀπ' ἀρχῆς: ὥς τοῖς ἡθελῶν ἐφωδευμένοις αὐτήν (ἐντολήν) παριστᾷ καὶ ὧν πεῖραν ἔλαβον ἐκ τοῦ ἐνεργῆσαι κατ' αὐτὰ, ἀλλ' οὐ ξενίζουσι καὶ δυσκρίτοις, ἵ' ἀποκναίηται τῷ ἀήθει τῆς ἐγγειζήσεως.

Ver. 6. here cfr. 1 John v. 3; ii. 5. John xiv. 21. Ἀγάπη here denotes Christian love simply, of which the basis is the love to God, and whose essential manifestation is love to the brethren. Αὕτη ἐστὶν ἡ ἐντολή (the sum total of God's commandments is this.) Καθὼς — ἀπ' ἀρχῆς refers to the subsequent ἵνα ἐν αὐτῇ (viz. ἀγάπῃ) περιπατῇτε, which is the substance of the ἐντολή, cfr. ver. 5. Some authors refer ἐν αὐτῇ to ἐντολή. But St. John never uses to say: περιπ. ἐν τῇ ἐντολῇ, but κατὰ τὰς ἐντολάς and περιπ. ἐν he construes with ἀληθεία, φωτὶ, σκότει, and other similar expressions. The same does also St. Paul, cfr. Rom. vi. 4. 2 Cor. iv. 2; x. 3, and other places. Moreover, if ἐν αὐτῇ were referred to αὕτη ἐστὶν ἡ ἐντολή, the proposition would be as insignificant as well can be imagined.

Ver. 7. here cfr. 1 John iv. 1—3. Some authors consider ὅτι πολλοὶ as an aitiological prodosis to the subsequent βλέπετε ἑαυτοὺς ver. 8. But this is too periodical for St. John's style; the parenthesis: οὕτως ἐστὶν—is also repugnant to it, for thereby the consequent would be too much separated from the antecedent, and this is altogether incompatible with the

simplicity of St. John's writing. Bengel observes very justly : ὅτι. Ratio, cur jubeat retinere audita a principio, ver. 5, 6. Œcumenius takes up the context in the same manner. Cfr. 1 John ii. 18, where there is a similar concatenation of ideas. Instead of εἰς ἡλθον εἰς τὸν κόσμον, some authorities read ἐξ ἡλθον, which indeed may have been borrowed from 1 John iv. 1, but seems to be more Johanneic. Even Œcumenius started at ἐρχόμενον ἐν σαρκί instead of ἐληλυθότα 1 John iv. 2. The former expression he referred to τὴν δευτέραν τοῦ Κυρίου παρουσίαν, but that opinion surely no man will adopt. Ἐρχόμενον is much more reasonably accounted for by St. John's frequent usage of the present tense, instead of the preterite or imperfect, cfr. 1 John i. 5 ; iv. 17. St. John does here put as present the historical manifestation of Christ. It also may be said, that ἐρχόμενον expresses the negation of the heretics more strongly and absolutely, inasmuch as they did not only deny the historical fact of Christ's manifestation in the flesh, but also its possibility. In this case, the proposition ought to be rendered thus: who will not admit that Jesus Christ doeth appear (*i. e.* that he can at all appear) in the flesh. This explanation, however, I think is too far-fetched. On οὗτός ἐστιν, Œcumenius observes : προσπακουστέον τούτοις, εἰς ἐντελεστέραν δὴλῶσιν, τὸ “ὅς οὖν μὴ ταῦτα ὁμολογῇ.”

Ver. 8. βλέπετε ἑαυτοὺς here cfr. Mark xiii. 9, and as to the construction of ἵνα, cfr. 1 Cor. xvi. 10. Instead of ἀπολέσωμεν — ἐργασάμεθα — ἀπολ.άβωμεν several authorities have the second person plur. But St. John has a predilection for the figure of communication, see ver. 4 and 6, and it is not unlikely that

βλέπετε might occasion the correction. With εἰργασάμεθα, cfr. John vi. 27. It refers to the ἔργον τῆς πίστεως and the κόπος τῆς ἀγάπης, 1 Thess. i. 3. The μισθὸς πλήρης is the ζῶν αἰώνιος, cfr. 1 John v. 12.

Ver. 9, cfr. 1 John ii. 23, 24. The Christian διδαχὴ is by St. John conceived to be an ἐντολή and thence ὁ παραβαίνων, viz. τὴν διδαχὴν, not ἐκ τῆς διδαχῆς, cfr. Matth. xv. 2, 3. Θεὸν (viz. Θεὸν ἀληθινόν, 1 John v. 20), οὐκ ἔχει<sup>5</sup> cfr. 1 John v. 12; ii. 23.

Ver. 10, 11. Εἴ τις — οὐ φέρει is a periphrasis of the πλάνοι, ver. 7. They are not to *receive* such an one hospitably in their house, nay, not even to *greet* him. This prohibition is thus to be accounted for: that, as always is the case, in times of great and vital contests, so also *hospitality* and *salutation* were, in the apostolic age, full of expression and signs of the Christian communion of faith and of brotherly-love. It would have been harsh if St. John had commanded to refuse salutation and hospitality to heathens and Jews. But he clearly speaks of heretics who, as Christians, claimed an hospitable reception and fraternal salutation. To refuse it to these was enjoined by the κρίσις, which, considering the increasing amalgamations of Christian and antichristian elements, ever became more and more necessary, and, according to which, no ἀγάπη and no κοινωνία could exist, if it was not based upon the common confession of unadulterated truth. Without this κρίσις, which outwardly too, must, of necessity, have manifested itself more or less, Christianity could scarcely have been preserved in its purity, and would, no

<sup>5</sup> Clem. Adumbrat: in intellectu perceptibiliter. Didymus and Œcumenius explain ἔχειν from John xiv. 23.

doubt, very soon have become a medley of Christian and antichristian elements. Ver. 11 contains the ground of the prohibition. The Christian *χαίρειν*, (cfr. James i. 1), was, according to St. John, not to be an empty salutation of words and tongue, cfr. iii. 18, but an expression of the perfect *κοινωνία*.<sup>6</sup> Œcumenius says: Ἀκριβῶς ταῦτα λέγων, ὡς τῆς προσρήσεως ταύτης τοῖς ὁμοτρεποῖς ἡμῶν μόνοις καὶ ὁμοπίστοις ὁφειλομένης. Τίτι γὰρ χαίρειν εὐξόμεθα ἀλλ' ἢ τοῖς ὁμοτρεποῖς καὶ ὁμοπίστοις; And, therefore, *κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς*, (viz. in the adulteration of the *διδασχὴ τοῦ Χριστοῦ*).

Ver. 12. indicates that this epistle was not transmitted along with the more prolix first epistle. St. John concludes<sup>7</sup> his epistolary instruction: he hopes to come himself, *καὶ στόμα πρὸς στόμα λαλήσαι*, (coram loqui, cfr. Num. xii. 8; Jer. xxxii. 4, כַּפּ לְכַפּ כַּפּ; the classical expression *στόμα πρὸς στόμα* refers to the kiss).<sup>8</sup> As to the: *ἡ ἀγάλη ἡμῶν*, (not the joy of meeting again, but joy arising from the Christian communion), *ἥ πεπληρωμένη*, cfr. 1 John i. 4.

The precise circumstances of Kyria's Christian (*ἐκκληστὴ*) sister, as well as those of her children, ver. 13, are entirely unknown. It only appears that the latter, at the time when this epistle was written, resided at the same place as St. John.

<sup>6</sup> Cfr. Arrian III. 22, and Lamprid. Alex. Sev. 18. This Emperor nisi honestos et bonæ famæ homines ad salutationem non admisit, cfr. cap. 25.

<sup>7</sup> For Archeological notices relative to this, see in Hug's Introduction to the New Testament, Vol. I. p. 93, 94.

<sup>8</sup> Xenoph. Memorab. II. 6. 32.

## THIRD EPISTLE.

The wish, ver. 2, is here made use of instead of the salutation, 2 John iii. *Περὶ πάντων* is, by Beza, referred to *εὐχόμεαι*, and taken in the sense of *πρὸ πάντων*. This construction, undoubtedly, is the most natural, and this meaning the most suitable. But how can *περὶ πάντων* be justified, being used in the sense of *πρὸ πάντων*? Used in this sense, it does not anywhere else occur, either in the New Testament or in the Septuagint. Beza appeals to Homer's usage: *Il. I. 287, 'Ἀλλ' ὃδ' ἀνήρ' ἐθέλει περὶ πάντων ἔμμεναι ἄλλων*, cfr. *ii. 831; v. 325*. But, it may be doubted whether this Homeric usage ever was adopted by prose writers. It seems, that in Attic prose, it is not recognized.<sup>9</sup> But the *κοινή*, (the Comm. dial.) which frequently did introduce into prose, phrases that only had been used by the most ancient poets, might have received it. Dionysius of Halicarnassus uses *περὶ πάντων*, in one place at least, (*Lib. VI. p. 375, line 36*), exactly in the same sense as Homer, *λοχαγούς τε ἐτέρους καὶ περὶ παντῶν ἄρχοντα τὸν Σικίννιον ὑπεδείξαντες*. Another passage, (*Lib. VI. p. 384, line 35*), is more doubtful: *οἱ δὲ ἀριστοκράται περὶ πάντος θέλοντες, μὴ κινεῖσθαι ἐκ τοῦ πατρίου κόσμου τὴν πολιτείαν*.<sup>10</sup> At all events, therefore, the Homeric usage of *περὶ*

<sup>9</sup> Steph. Thesaur, under *περὶ*.

<sup>10</sup> Another passage in Dionysius, which is pointed out by Reiske in the Index to his edition, *Rhetor. p. 310. 2.* is a quotation from Homer.



πάντων was not unknown, although rare, in the common dialect. But, such being the case, its occurrence in the dialect of the New Testament is still less surprising, and Piscator's conjecture, that the original reading was *περὶ πάντων*, is, to say the least of it, unnecessary.<sup>11</sup> Other interpreters, to whom the philological justification of *περὶ πάντων*, being used instead of *περὶ πάντων*, appears impossible, take *περὶ* in its usual sense, and refer it to *εὐοδοῦσθαι*. Then this would be the sense: "In all things, (in every respect,) I wish that thou mayest prosper, and be in health, even as thy soul prospereth." But, the very collocation of *περὶ πάντων* makes this interpretation liable to suspicion. It is also arbitrary to refer *περὶ πάντων* only to *εὐοδοῦσθαι*, and not to *ὑγιαίνειν* also; but when it is referred to both, an extremely unclear meaning is produced. Finally, also, since the spiritual prosperity is particularly mentioned, *περὶ πάντων* would be much limited, and have to be translated somewhat like this: "In all OTHER things." But the collocation which indicates, that *πάντων* is here used without any limitation, is again repugnant to this.

*Εὐοδοῦσθαι*, cfr. Rom. i. 10. 1 Cor. xvi. 2, is, both with regard to form and signification, also known to the classical authors.<sup>12</sup> Cfr. also 2 Chron. xiii. 12;

<sup>11</sup> It would also be inconceivable, that the easier and more common reading *περὶ πάντων*, should have been transformed into the more difficult and rare *περὶ πάντων*, and thus entirely lost.

<sup>12</sup> Theoph. de caus. plant. V. 6. Herod. VI. p. 407. Anton. VII. 7.

xviii. 11, and Testam. xii. Patr. p. 684. By εὐδοῦσθαι, St. John more specially means ὑγιαίνειν, for this latter word is to be considered as an epexegetical parenthesis of the former.

St. John is well assured of Caius' spiritual prosperity, (Christian conduct.)<sup>13</sup> For, (ver. 3,) travelling brethren, who, even at this time, had returned from Caius, and experienced his Christian charity, (ver. 5, 6,) had given a favourable account of his ἀληθεία—his true Christianity; and St. John adds, for perspicuity's sake, καὶ ὥς σὺ ἐν ἀληθείᾳ περιπατεῖς, cfr. 2 John 4. Μαρτυροῦν τῇ ἀληθείᾳ, cfr. ver. 6 and 12, is here used as in John v. 33; iii. 26, cfr. Luke iv. 22. Καὶ ὥς is, instead of ὡς, as in Acts xv. 14. Perhaps St. John had also learned from the brethren, that Caius was in bad health, or subject to multifarious vexations, (cfr. ver. 10.) The wish of ver. 2 may have a reference to some such circumstances.

Ver. 4. Œcumenius maintains that the double comparative μείζότερος, which occurs in the works of the poets, and of later prose writers,<sup>14</sup> has here a particular emphasis, and this is the more probable, since St. John everywhere else makes use of the simple comparative μείζων. To supply ἦ before ἵνα, is as inadmissible here as in John xv. 13; τοῦτων is here put instead of the ἦ. Neither πραγμάτων nor χαρῶν is to be supplied after τοῦτων, (which is instead of ταύτης) but, as an indefinite pronoun, it refers to

<sup>13</sup> Ψυχὴ being, else with St. John, for the most part, an expression for animal life, is here used in the same sense as in Matth. x. 23, and 1 Pet. i. 9, 22.

<sup>14</sup> Phrynich. Lob. p. 136.

ἵνα—which more precisely determines it, cfr. John xv. 13. As to τὰ ἐμὰ τέκνα, cfr. 1 John ii. 1.

Ver. 5. From commending Caius's Christian conduct in general, St. John passes over to his Christian φιλοξενία, by which Caius distinguished himself in his community. Πιστὸν ποιεῖς (rightly explained by Œcumenius: ἄξιον πιστοῦ ἀνδρός): thou doest a Christian action by whatsoever (ὃ ἐάν)<sup>15</sup> thou doest (of good) towards the brethren, and specially to strangers. Ἐργάζῃ εἰς—cfr. Matth. xxvi. 10, where we find the complete phrase: ἔργον καλὸν ἐργάζῃ εἰς.—Εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους, is not to be resolved as ἐν διὰ δυοῖν more correctly καὶ εἰς τοὺς ξένους may be considered as an exegetical apposition to εἰς τοὺς ἀδελφοὺς. Καὶ is by an Hebraism similarly put, Matth. xxi. 5. John x. 12, cfr. 1 Sam. xxviii. 3. Psal. lxviii. 10.<sup>16</sup>

Ver. 6. Such travelling brethren (οἱ) had publicly before the congregation (of Ephesus?) given a favourable account of Caius's fraternal love. These, either the same, οἱ ἐμαρτύρησαν, or some others, were now setting out on a journey to Caius. Recommending them to Caius, and exhorting him to shew again his Christian hospitality, St. John says: οὓς καλῶς ποιήσεις (not ποιήσας προπέμψεις,<sup>17</sup> which reading is, from conjecture, adopted by Cod. C. by Arm. and Vulg.) προπέμψας ἀξίως τοῦ Θεοῦ, which is thus to

<sup>15</sup> See Winer's Gramm. p. 95. 2, and 96. 3, note.

<sup>16</sup> Gesenius's System, p. 845, note 5, γ.

<sup>17</sup> Then the sense would be: Whom you will, having treated them kindly, send further on their journey. Grotius made the conjecture ποιήσας προπέμψας, but without any good reason.

be resolved : οὕς προπέμψας ἀξίως τοῦ Θεοῦ καλῶς ποιήσεις. The aorist particip. προπέμψας is here put quite regularly.<sup>18</sup>

Προπεμπ. has here the same sense as in Tit. iii. 13, and 1 Cor. xvi. 11, meaning *curare profecturos*. I refer ἀξίως τοῦ Θεοῦ to προπέμψας not to ποιήσεις, as by this is denoted all that kindness and care and attention, which promotes that work of God, which the brethren are carrying on (ver. 7.)

Ver. 7. Those who here are recommended, are more precisely characterized as missionaries. By the ὄνομα, absolutely put, there can only be understood the *name of God* in a context like that before us ; this is also hinted by the *lectio recepta*, which puts αὐτοῦ after ὄνοματος, cfr. John xvii. 11, 12. They had started (ἐξῆλθον, Acts xv. 40) for the sake of this name (ὑπὲρ), in order to propagate it ; and they had taken nothing (received no reward, Matth. xvii. 24) from the nations (the heathens, — ἐθνικῶν is a reading which we find in important authorities, such as A. B. C. and others), to whom they preached the gospel. Such was the custom of the apostolical missionaries, cfr. 1 Cor. ix. 18. 2 Cor. xi. 7, sqq. ; xii. 16, sqq. ; 1 Thess. ii. 9, sqq. This is differently taken by Beza, Wolf, Carpzov, and Morus ; they refer ἀπὸ τῶν ἐθνικῶν to ἐξῆλθον, and thus explain the passage : Nam ejecti erant propter religionem ab extraneis, nihilque secum asportaverant (Carpzov). But to this is repugnant, more especially the present participle λαμβάνοντες, and the collocation of the words ἀπὸ τῶν ἐθνικῶν. Moreover, if the Apostle had been speaking of men

<sup>18</sup> Buttmann's Greek Gramm., p. 413, note 7.

who were persecuted and in exile, he would have expressed such a circumstance more definitively and strongly. And finally, ver. 8, *ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ* agrees better with our explanation than with the last mentiond.

Ver. 8. Now, we, says the Apostle,—we who lead a more quiet and less laborious life in the congregations,—must readily receive such labourers of the Lord, and take care of them (*ἀπολαμβάνειν*, for which some authorities read *ὑπολαμβάνειν*). Œcumenius observes, that this is here instead of *ἀναλαμβάνειν* (*ὑποδέχεσθαι*) in order to aid, thus indirectly at least, the propagation of the truth of the gospel. Thus St. John propounds to his friend the most exalted point of view from which his *φιλοξενία* can be considered, and at the same time introduces what he had to say of Diotrophes, verse 9, 10.

Verse 9. If *ἂν* after *ἔγραψα* were an authentic reading, the Vulgate would be justified in translating *scripsissem*. If the context, from other reasons, rendered such a translation necessary, it might be said, that even with good authors, the aorist indicative is sometimes without the *ἂν* put *conditionally*. But what compels us here to suppose any such deviation from the rule? Nothing! Nay, it is much more natural to suppose that the ambitious Diotrophes had, by his turbulent spirit, weakened in the congregation the authority and effect of an epistle already written and circulated, and that the Apostle complains of this,—than that St. John, from fear of Diotrophes as an influential man, had preferred, not at all to write such an epistle to the congregation.

If ἐγγρ. refers to an epistle actually written, it is quite as likely that it may have been lost, as that it should have been preserved. Among the Epistles of St. John which we have, only the first could possibly be meant.<sup>19</sup> But the epistle here alluded to, was addressed to one particular congregation,—it seems to have been a mere letter of business, and to have referred to an especial case of the Christian φιλοξενία. The first Epistle of St. John, on the contrary, is demonstrably a circular, it is entirely didactic, and contains nothing that has a direct reference to Christian hospitality. It is therefore undoubted that the epistle in question has been lost. Probably it was an ἐπιστολὴ συστατικὴ to the congregation, for the benefit of the same travelling brethren, who, in our epistle, were privately introduced to Caius. Perhaps the letter to Caius was to secure an undoubted reception for the brethren, in case the epistle to the congregation should fail, and Diotrephes, as St. John apprehended, should prevent the congregation from shewing them any hospitality. But if the epistle to the congregation was a mere letter of introduction, without any didactic substance, the circumstance that it was lost, while the private letter to Caius was preserved, is easily accounted for.

It is difficult to say what kind of person the influential, ambitious, (φιλοπρωτεύων)<sup>20</sup> Diotrephes may have been in the congregation: whether a presbyter,

<sup>19</sup> Wolf Cur. on this passage.

<sup>20</sup> A word of rather modern formation. See Lobeck. Phryn. p. 566. Polyb. Fragm. 115, has φιλόπρωτος. The Schol. Matthæi, p. 162, ὁ ὑπαρχὸν τὰ πρωτεῖα.



which is probable, or a deacon. He seems to have been of that class, who rather wish to be lords than pastors of their congregations, 1 Pet. v. 3. That he was a heretic cannot be proved. In this case, St. John would otherwise have characterized him and spoken of him with greater severity. What it was that brought this ambitious man to resist St. John's authority—to slight (οὐκ ἐποθέχεται <sup>21</sup> ἡμᾶς,) his entreaties and recommendations,—nay, even to prate all manner of wicked nonsense against the Apostle (λόγοις πονηροῖς φλυαροῦν <sup>22</sup> ἡμᾶς),—and how and in what manner he did all this—it is as impossible more precisely to determine, as how and why, not content with slighting and slandering the Apostle, he not only himself refused reception to the travelling brethren, but ~~also~~ hindered those of the congregation who would (βουλομένους <sup>23</sup>) receive them, (ἐπιδέχασθαι τοὺς ἀδελφ.) and even punished them by excluding them from the congregation, (ἐκ τῆς ἐκκλησίας ἐκβάλλει.) This last seems to indi-

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<sup>21</sup> Only here in the New Testament. It occurs in Polybius in both the senses in which we find it here, verse 9 and 10: as in verse 9, in Lib. VI. 24. 7; as in verse 10, in XXII. 1. 3, cfr. 1 Macc. xii. 8.

<sup>22</sup> Only here in the New Testament, cfr. Xenoph. Anab. III. 1. 26. St. Paul in 1 Tim. v. 13, has φλύαρος. Œcumenius: λόγ. πονηρ. φλυαροῦν ἡμᾶς, ἀντὶ τοῦ λοιδόροῦν, κακολογοῦν.

<sup>23</sup> Βουλομένους is not to be referred to the travelling brethren, but only to the members of the congregation, and the passage must be supplied after the manner which is shewn above. Those authorities which read ἐπιδέχομένους instead of βουλομένους, did also interpret this passage as we have done.

cate that Diotrephes possessed a very great, and scarcely credible authority. At the sametime, it appears that the words cannot signify anything else. Carpzov takes ἐκβάλλει in a *hiphilical* \* sense, and refers it to the travelling brethren, who were compelled by Diotrephes to leave the congregation and seek refuge in some other place. But ἐκβ. ἐκ τῆς ἐκκλ. can scarcely signify any thing but exclusion from the congregation, cfr Luke vi. 22. Ἐκβάλλει too, could hardly be referred to any other word than βουλομένους. Still the conciseness of the style and diction may excuse Carpzov's interpretation. The words : διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω<sup>24</sup> αὐτοῦ τὰ ἔργα, ὃ ποιεῖ, &c. seem to indicate this, that Diotrephes, probably before unaccustomed to apostolical authority, would, from ambition, not recognize the superior episcopacy of the Apostle, who perhaps only a

\* *Hiphilical sense.* It is perhaps superfluous to remind our biblical readers that this term is taken from Hebrew Grammar. The grammatical character of the form or *voice* Hiphil is the short syllable *Hi*, prefixed to the root, and an attenuating vowel change in the root itself. As to the sense, the Hiphil form expresses, that *another is caused to do an action*; it is an active form by depute. Thus of פָּקַד (Pacád) *visitavit*, we have in Hiphil: פָּקַדְתָּ (Hiphkid) *fecit, vel effecit ut alius visitaret.* The hiphilical sense of ἐκβάλλει which Carpzov supposes, would be very constrained indeed: it would be this: Diotrephes *causes* the travelling brethren *to be cast out of* the congregation.—*Transl.*

<sup>24</sup> See Tit. iii. 1; 1 Tim. ii. 14; it is equivalent to the German *Vorhalten*, [or the English to reprimand.]

short time before had entered on his office in the congregations of Asia Minor—and it may be that Diotrophes therefore required St. John's immediate *personal* presence and authority to teach him obedience. But it is also possible that Diotrophes might misunderstand the prudential rule, which in this age was necessary, and which St. John, in 2 Epist. 10, had given to Kyria respecting travelling Christians—and that he (Diotr.) from ambition, enforced such a rule with despotic rigour, because strange brethren might easily weaken his authority. It is a quite unfounded conjecture: that, being a converted heathen, he would not receive converted Jews.<sup>23</sup>

The example of such an influential man as Diotrophes, and his despotic strictness in ecclesiastical discipline, might have become very injurious to the congregation. Therefore, St. John warns Caius, ver. 11, not to follow this evil example. This warning or exhortation is couched in general terms, and therefore the expression τὸ ἀγαθὸν needs not to be referred to any particular good example in the congregation, as, for instance, to that of Demetrius, who seems to have been rather a traveller than a resident in the community to which Caius belonged. Ἀγαθοποιῶν and κακοποιῶν is also quite general, cfr. 1 Peter iii. 17, and does not particularly refer to Christian hospitality. The idea is plain, when this passage is compared with 1 John ii. 29, and iii. 9. Ἐώρακε: cfr. 1 John iii. 6.

If Demetrius had been a resident in Caius's con-

<sup>23</sup> For many conjectures respecting Diotrophes, see Chr. Gottw. Wabst's Treatise "De Diotrephe." Lips. 1758. 4to.

gregation, he would, in ver. 12, have been spoken of in other terms, and not commended exactly after the manner here adopted, which makes the reader suppose that he was an unknown man to Caius. Perhaps he took the lead among those who were recommended in ver. 6, and was the bearer of the letter. The addition *καὶ ὑπ' αὐτῆς τῆς ἀληθ.* is equivalent to our formula of recommendation: he recommends himself [he only needs to be known to be esteemed]. But by *ἀλήθεια* here is only to be understood the Christian *ἀλήθεια*.<sup>26</sup> The conclusion, ver. 12, *καὶ ἡμεῖς—καὶ οἶδατε* (Caius and the other friends;—regardless of this, some authorities correct the text and read *οἶδας*)—implies that introductions of travelling Christians were not always to be relied upon, and that they often were deceptive. But the Apostle's *μαρτυρία* was tried, cfr. John xix. 35.

Ver. 13, and 14, cfr. 2 John 12. *Εἰρήνη σοι*, instead of the secular salutation *ἔρρωσο*,\* see 1 Peter v. 14.

<sup>26</sup> Œcumenius is of opinion, that it is no mistake to extend *ὑπὸ πάντων*, ver. 12, also to unbelievers. In this context, however, such an interpretation can hardly be approved. Here the Apostle is speaking of peculiarly Christian conduct.

\* As to *ἔρρωσο*, see Translator's note, above, p. 323.

# TRANSLATION.

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## FIRST EPISTLE.

### CHAPTER I. 1—4.

I. 1. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld and handled with our hands, of the word of life, 2. (and the life has been manifested, and we have seen it, and we bear witness, and announce unto you that eternal life which was with the Father, and which was manifested unto us). 3. That which we have seen and heard we do announce unto you, in order that you also may have communion with us; but our communion is the communion with the Father, and with his Son Jesus Christ. 4. And this we write unto you, in order that your joy may be perfect.

### CHAPTER I. 5.—II. 2.

I. 5. And this is the declaration which we have heard of him, and which we relate unto you: that God is light, and that there is no darkness in him. 6. If we say that we have communion with him, and (yet) walk in darkness, we lie, and act not according to the truth. 7. But if we walk in the light, as he is in the light, we have communion one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin. 8. If we say that we have

no sin, we mislead ourselves, and the truth is not in us. 9. But if we confess our sins, he is so faithful and just as to remit our sins,<sup>1</sup> and cleanse us of all unrighteousness. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Chap. ii. 1. My little children, these things I write unto you that ye sin not, and when any man sins we have an advocate with the Father, Jesus Christ, the righteous. 2. And he is the propitiation for our sins, and not for ours only, but also for the whole world.

## CHAPTER II. 3—17.

II. 3. And by this we recognize that we know him,\* by keeping his commandments. 4. Whoever

<sup>1</sup> Thus Luther, 1522, “darz er uns die Sünden erlasset.”

\* It is not easy to translate this : The Greek words : *Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν*, Dr. Lücke renders : “Und daran erkennen wir, dasz wir ihn kennen,” and these words I have expressed in English as closely as I could. I think the Doctor would have better expressed the Greek original if he had said : Und daran kennen wir dasz wir ihn erkannt haben—in English : And by this we know that we have recognized (or rightly known) him. To me it appears evident, that, in the perfect tense *ἐγνώκαμεν* there is a Hebraism, and that this tense is here emphatic, expressing a more accurate and perfect cognition. I have before me a Spanish version (made from the Vulgate), and I find it entirely supports my view : the Spanish words are : Y en esto sabemos, que le hemos conocido. Thus also the Portuguese version by Pereira : E nisto sabemos que o conhecemos. The Polish version of 1733, which is made from the Greek original, is here equally precise and accurate : “A przez to wiemy, z'es/my go poznali.” It will appear in the Appendix, that Œcumenius seems to support my opinion.—*Transl.*



says, I know him, and keepeth not his commandments, is a liar, and there is no truth in him. 5. But whosoever keepeth his word, in him the love of God is perfected. By that we know that we are in him. 6. Whosoever says that he abides in him, he must also walk as he hath walked.\* 7. Brethren, I write unto you no new commandment; but an old commandment, which you have had from the beginning. The old commandment is the word which ye have heard from the beginning. 8. Again, a new commandment I write unto you, which is true in him and in you; because the darkness is past, and the true light already shines. 9. Whosoever says, that he is the light, and hateth his brother, is still in darkness. 10. Whosoever loveth his brother abides in the light, and there is nothing objectionable (no offence) in him. 11. But whosoever hateth his brother, is in darkness, and walketh in darkness, and knoweth not whether he is going, because the darkness hath blinded his eyes. 12. I write to you, little children, because your sins are forgiven on account of his name. 13. I write unto you, fathers, because ye have known him who is from the beginning. I write unto you, young men, because ye have vanquished the evil one. I have written unto you, children, because ye have known the Father. 14. I have written unto you, fathers, because ye have known him, who is from the beginning. I have written unto you, young men, because ye are strong, and the word of

\* I have retained this Hebraism, apprehending that it would be missed if an appropriate English word were substituted.

God abideth in you, and ye have vanquished the evil one. 15. Have no affection for the world, nor for that which is in the world. If any man has affection for the world, the love of the Father is not in him. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the ostentation of life, is not of the Father, but of the world. 17. And the world and its lust passeth away; but he who doeth the will of God abideth for ever.

#### CHAPTER II. 18—28.

II. 18. Children, this is the last hour, and as ye have heard that the antichrist is to come, so now many antichrists have arisen, by which we know that this is the last hour. 19. They went out from among us, but they were not of us; for, if they had been of us, they surely would have remained with us: but it was to be made manifest, that they are not all of us. 20. But you have the unction from him, who is holy, and ye know all things. 21. I have not written unto you, as if ye knew not the truth, but because ye know it, and because ye know that no lie cometh of the truth. 22. Who is a liar, if not he, who denieth that Jesus is the Christ? Such an one is the antichrist, that denieth the Father and the Son. 23. Whosoever denieth the Son, hath not the Father, and whosoever confesseth the Son, hath the Father also. 24. Now, that which ye have heard from the beginning, let that abide in you. If that, which you have heard from the beginning abideth in you, you will also abide in the Son and in the Father. 25. And this is the promise which he has made unto us: it is

the promise of eternal life. 26. This I have written unto you respecting those who seduce you. 27. And as to you, if the unction which ye have received of him remains in you, ye need not that any man shall instruct you; but, as the unction instructs you respecting all things, and as it is the truth itself and no falsehood, and as it has thus taught you, so do remain in him! 28. And now, little children, do abide in him, in order that when he shall appear, we may have confidence and not be ashamed before him at his coming.

## CHAPTER II. 29—III. 10.

II. 29. If ye know that he is righteous, ye also know that every one that doeth righteousness is born of him. III. 1. Behold what love the Father has shewn unto us, that we should be called the children of God! Therefore the world does not recognise you,\* because it knows not him. 2. Beloved, now we are God's children, and it is not yet manifested what we shall be. But this we know, that when it shall be manifested, we shall be like unto him, for we shall see him as he is. I and every one who hath such a hope of him, purifieth himself, even as he is pure. 4. Whosoever committeth sin, does what is contrary to right (acts contrary to the law) for sin is that which is contrary to right (sin is against the law,

\* This differs from Griesbach's text (for he reads  $\eta\mu\tilde{\alpha}\varsigma$  and not  $\psi\mu\tilde{\alpha}\varsigma$ ), as well as also from the common versions; yet this departure from the ordinary text is not accounted for in the Commentary: this makes me suspect that *Euch* is here only a misprint for *Uns.—Transl.*

or contrary to the law). 5. And ye know that he was manifested, that he might take away our sins, and there is no sin in him. 6. He who abides in him sinneth not: whosoever sinneth hath learned nothing respecting him, and never known him. 7. Little children, let no man deceive you: whosoever doeth right is righteous, even as he is righteous. 8. Whosoever committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God has appeared, that he might destroy the works of the devil. 9. Whosoever is born of God committeth no sin, for his (God's) seed remaineth in him, and he cannot sin, because he is born of God. 10. By this are made manifest the children of God and the children of the devil.

#### CHAPTER III. 10—24.

III. 10. No man who doeth not what is right is of God, neither is he who does not love his brother. 11. For this is the message, which ye have heard from the beginning, that we shall love one another, and 12, not like Cain, who was of the devil and slew his brother. And why did he slay him? because his works were evil, but his brother's works were righteous. 13. Marvel not, my brethren, if the world hate you. 14. We know that we have passed from death into life, because we love the brethren. Whosoever doth not love his brother abideth in death. 15. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. 16. By this we have known love: (what it is), that he laid down his life for us. Thus we also ought to lay down our lives for the brethren. 17.

But if some one hath the goods of this world, and sees his brother in distress, yet shuts up his ear to him,\* how can the love of God be abiding in such an one? 18. My little children: let us not love with word and with tongue, but in deed and in truth. 19. Thereby also we recognise that we are of the truth, and by that too, we can tranquillize our hearts before him. 20. For, when our heart condemns us, know, that God is greater than our hearts, and knoweth all. 21. Beloved, but when our heart condemns us not, we have confidence toward God. 22. And whatsoever we ask we will receive of him, for we keep his commandments, and do what pleaseth him. 23. And this is the commandment, that we shall believe in the name of his Son, Jesus Christ, and love one another as he hath commanded. 24. And whosoever keepeth his commandments abideth in him, and he in him. And his abiding in us we recognise by the spirit which he hath given us.

## CHAPTER IV. 1—6.

IV. 1. Beloved, believe (trust) not every spirit, but try the spirits whether they be of God; for many false prophets have gone out into world. 2. By this

\* The Hebraism: "Shutteth up his bowels from him," is utterly incompatible with the idioms of western Europe: and the equivalent idiom here substituted seems to be judiciously chosen. It is the non-recognition of a most important philological principle, here followed by Dr. Lücke, which so greatly detracts from the utility of the common versions of the Bible, and renders a thorough revision of them so highly necessary.—*Transl.*

you know the Spirit of God : Every spirit that confesseth, that Jesus Christ hath appeared in the flesh, is of God ; 3. And every spirit that confesseth not that Jesus Christ hath appeared in the flesh, is not of God. This is the spirit of the antichrist, of which ye have heard that it is to come, and which already is in the world. 4. Ye are of God, little children, and ye have vanquished such spirits, for he that is in you is greater than he that is in the world. 5. They are of the world, therefore they speak that which is of the world, and the world listens to them. 6. We are of God, and whosoever knoweth God, listeneth to us ; whosoever is not of God, listeneth not unto us. By this we know the spirit of truth, and the spirit of error.

## CHAPTER IV. 7.—V. 5.

IV. 7. Beloved, let us love one another ! for love is of God ; and every one who loveth is born of God, and knoweth God. 8. He who loveth not, doth not know God, for God is love. 9. In this the love of God towards us manifests itself, that God hath sent his only begotten Son into the world, in order that we might live through him. 10. In this the love consisted, not (in that) that we have loved *God*, but that he hath loved us, and hath sent his Son to be a propitiation for our sins. 11. Beloved, if God hath thus loved us, we ought also to love one another. 12. No man hath ever beheld God. (But) if we love one another, God abides in us, and the love towards him is perfected in us. 13. By this we know that we abide in him and he in us ; by his having given



us of his Spirit. 14. And we have beheld and bear witness, that the Father hath sent the Son to be the world's Saviour. 15. Now, whosoever confesseth that Jesus is the Son of God, in him God abides, and he in God. 16. And we have recognized and believed the love which God hath towards us. God is love, and he who abides in love, abides in God, and God in him. 17. In this consummate love amongst us shews itself: in our having confidence (cheerfulness), in the day of judgment, (because in so far as) even as he, so we also are in this world (viz. loving the brethren). 18. In love there is no fear, but perfect love expelleth fear; for fear is painful, but he who fears is not perfect in love. 19. Let us love him for he hath loved us first. 20. If any man say: I love God, and hateth his brother, he is a liar, for he who doth not love his brother, whom he sees, how can he love God whom he sees not? 21. And this commandment we have from him, that whosoever loveth God, must also love his brother. V. 1. Whosoever believeth that Jesus is the Christ, is born of God. And whosoever loveth the parent, who begat him, loveth also him who is begotten of the same parent. 2. We know by this, that we love God's children; by our loving God and keeping his commandments. 3. For this is the love to God: to keep his commandments, and his commandments are not grievous. 4. For all that is born of God, overcometh the world, and our faith is the victory that hath vanquished the world. 5. (But) who is it that overcometh the world, if not he, who believeth that Jesus is the Son of God?

## CHAPTER V. 6—12.

V. 6. This is he, who has come with the water, and the blood, even Jesus Christ—not with the water only, but with the water and the blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three bearing witness.<sup>2</sup> 8. The spirit and the water, and the blood, and these three are one.<sup>3</sup>\* 9. If we receive the testimony of

<sup>2</sup> Luther has never translated the spurious words ver. 7, 8; he considered them as spurious. Dr. Bugenhagen, his friend, who assisted him in the great work of translating the Bible, pronounced an anathema on the reception of the spurious passage into Luther's Bible. It is certain that Feyerabend's Folio Edition of 1573, which was made without any theological or ecclesiastical control, was the first that ever received the spurious words, and that lack of critical sincerity only, has tolerated and propagated the interpolation. Now, inasmuch as Luther's genuine version has ecclesiastical authority, and the spuriousness of the words here omitted is now established beyond a doubt, we ought from henceforth, with conscientious strictness, and without mercy, to separate the forgery, or, at least, make the reader aware how the matter stands with regard to this passage.

<sup>3</sup> Thus Luther's version of 1522.

\* It is surprising that the very obvious difficulty of the text: *εἰς τὸ ὕν εἶσιν* has scarcely been noticed by critics, although the idiom here is so manifestly corrupt, that even, if we demonstrably had the Apostle's own MS., we would be justified in here supposing a slip. *Εἰς τὸ ὕν εἶσιν* is not only not Greek, but it is in accordance with no idiom whatever. The passages which have been considered as parallel, and which have been collected with great care from the Old and New Testament, for the purpose of justifying *εἰς τὸ ὕν εἶσιν*: (Matth. xix. 5; Gen. ii. 24; Mark x. 3; 1 Cor. iv. 3; vi. 16; xiv. 22; 2 Cor. vi. 13;

men, the testimony of God (surely) is greater ; but God's testimony is, that which he hath given concerning his Son. 10. He who believeth in the Son of God, hath this testimony within himself. He who doth not believe God, maketh him a liar, because he believeth not the testimony which God hath given of his Son. 11. And this is the testimony that God

Jerem. xxxi. 1 ; Ephes. v. 31), are of no force whatever, and have no application here : even their number is deceptive, for they do, in reality, amount to no more than two, the others being quotations ; but, in these two, the construction is entirely different from the construction of our passage. It is true, however, that the MSS. which we have, read *εἰς τὸ ἐν εἶσιν*, and that some of the ancient versions *seem* to countenance such a reading : a weighty consideration this, no doubt, and it shews, at all events, that the error is very ancient : yet its force is not such as to make the critic hug a text equally offensive to grammar and logic, more especially if we can shew, with the highest degree of probability, the word which the Apostle wrote or thought of.

I can the less doubt that the Apostle wrote *ἴασι* and not *εἶσιν*, since this would not only make a perfectly good idiom, but most of the modern versions, being unable to make any sense whatever of *εἶσιν*, have so twisted it as to give it *here* the sense of *ἴασι* : *Εἰς τὸ ἐν ἴασι*, in unum eunt, in unum concurrunt, eodem tendunt, would be a very natural phrase, and to such a phrase parallels may be found everywhere, both in sacred and profane writers, and, it appears to me, that the English *agree in one*, contains a kind of confirmation of the emendation I propose. The origin of the slip *εἶσι* for *ἴασι* may be conjecturally accounted for in a thousand ways ; but this must, at present, be omitted ; it seems not unlikely, however, that some confusion of *εἰπὶ* *sum*, and *εἰπὶ* *eo*, *vado*, is the real cause of the slip. It is even possible that the original text was : καὶ τὰ τρία εἰς τὸ ἐν εἶσιν.—*Transl.*

hath given us eternal life, and that this life is in his Son. 12. He who hath the Son of God hath life; he who hath not the Son of God, hath not life.

#### CHAPTER V. 13—21.

V. 13. This I have written unto you, that ye may know that ye have eternal life, when ye believe in the name of the Son of God. 14. And this is the cheerful confidence we have towards him, that when we ask anything according to his will, he heareth us. 15. And if we know that he hear us, whatever we ask, we also know that we will receive from him the objects of our petitions. 16. If any man observe his brother committing a sin, not unto death, he may ask, and he (God) will give him life, viz. for such as do not sin unto death. There is a sin unto death; I do not say that for such a sin any man should intercede. 17. All unrighteousness is sin, but there is a sin not unto death. 18. We know that whosoever is born of God sinneth not, but he who is born of God, preserveth himself, and the evil one will not assail him. 19. We know that we are of God, but that the whole world lieth in wickedness (is under the evil one's dominion). 20. But we know that the Son of God is come, and hath given us such discernment, that we can recognize the true God; and, also, that through his Son, Jesus Christ, we are united with the true God; this is the true God, and this is eternal life. 21. Little children, guard yourselves against the idols!

## THE SECOND EPISTLE.

1. THE elder unto the elect Kyria and her children, whom I love in truth, and not I only, but also all those who have recognized the truth. 2. For the sake of the truth which abideth in us, and will abide with us for ever. 3. Grace be unto you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and in love. 4. I rejoiced greatly that I have found some of thy children who walk in the truth, as we have received commandment of the Father. 5. And now, I beseech thee, Kyria, not as if I were writing unto thee a new commandment, but that which we have had from the beginning : let us love one another. 6. And this is love : that we do walk according to his commandment. This is the commandment, as ye have heard from the beginning : that ye should walk in it (in love). 7. For many seducers have come into the world, who do not confess that Jesus Christ has appeared in the flesh. This is the seducer and the antichrist. 8. Look to yourselves, that we may not loose what we have wrought, but that we may receive a full return. 9. Whosoever transgresseth (the commandment), and abideth not in Christ's doctrine, hath not God ; he who abideth in Christ's doctrine, hath the Father and the Son. 10. If any man come unto you, and bring not this doctrine, receive him not into your house, and bid him not welcome. 11. For he who bids him welcome, maketh himself a par-

taker in his evil deeds. 12. I had many things to write, but would not with paper and ink, for I hope to come to you, and speak to you personally, in order that our joy may be perfect. 13. The children of thy elect, sister, send greeting unto you.

### THE THIRD EPISTLE.

1. THE elder unto Caius, a beloved friend, whom I love in truth. 2. Dear friend, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3. It gave me great joy, when some brethren came, and informed me of thy truth, (and) how thou walkest in the truth. 4. I have no greater joy than this, when I hear of my children, that they walk in the truth. 5. My dear friend, thou doest a Christian action, in whatsoever thou doest to the brethren, and particularly to strangers. 6. They have borne testimony to thy kindness before the congregation, and you will do well in further speeding them on their journey, after a manner that is worthy of God. 7. Because, for his name's sake, they set out on their journey, and they do receive nothing from the heathens. 8. Now, such men we ought to receive, that we may aid the propagation of the truth. 9. I have written unto the congregation; but Diotrophes, who wishes to be the chief among them, will not receive us (pay no attention to what we say). 10. Therefore, when I come, I shall reprimand him for the doings which he is carrying on, prating with wicked words against us. And not content with that,



he (not only) doth not receive the brethren ; but prevents those also who wish to do so, and expells them from the congregation. 11. My dear friend, do not imitate the evil but the good. Whosoever does good is of God ; and he who doeth evil hath learned nothing of God. 12. All men give a good report of Demetrius, nay, truth itself doth, and we too confirm it, and you know that our testimony is true. 13. I had much to write, but would not write to thee with pen and ink. 14. But I hope to see thee soon, and then we will converse face to face. 15. Peace be with thee ! Our friends send thee greetings. Greet the friends by name !



## APPENDIX.

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OF THE ANCIENT GREEK AND LATIN INTERPRETERS OF ST. JOHN'S EPISTLES, SPECIALLY OF DIDYMUS AND ŒCUMENIUS.

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A CONTRIBUTION TOWARD THE HISTORY OF THE NEW TESTAMENTAL EXEGESIS.

IN modern times, the worth and the use of the ancient Greek and Latin interpreters, has, even in the Protestant church, been more justly appreciated than formerly. It is admitted, that the more eminent amongst them, not unfrequently contain the most correct and the most authentic interpretations—that their exegetical talent and genius, as well as their method, are often admirable, and worthy to be considered as patterns, but that they always are instructive, nay that even in the worst case, the errors of the less distinguished may convey useful information. In short, it is ever more and more generally agreed upon, that a more careful study of the ancient interpreters is as indispensable to the learned exeget as that of the moderns. So much the more, the following attempt at displaying, in their pragmatic connection, the ancient interpretations of St. John's Epistles, and at characterizing them more accurately, may at least hope to be excused.

It is to be regretted, that not all the interpretations of the ancients, respecting which we have notices, have been preserved. Some have been entirely lost, and others partly.

Suidas<sup>1</sup> states of the celebrated Antiochian exeget, Diodor. of Tarsus, that he left a commentary on the First Epistle of St. John. But it is not demonstrably certain,<sup>2</sup> that so much as a fragment of it is preserved,<sup>3</sup> a circumstance the more to be regretted, since the animadversion of Socrates,<sup>4</sup> that he in his interpretations adhered too much to the bare letter of the sacred writings, can by us be considered only as his greatest commendation.

Not less to be regretted is the complete loss of Chrysostom's homilitical interpretations of the Catholic epistles. Suidas<sup>5</sup> and Cassiodor<sup>6</sup> state only in general terms, that Chrysostom did interpret the *whole of the* Old and New Testament. But as Œcumenius, as well as Theophylact, in their Commentaries on the Canonical Epistles, sometimes appeal to

<sup>1</sup> Under the word Διόδωρος.

<sup>2</sup> Perhaps a few fragments may have been preserved in the Scholia: but none such can be pointed out with certainty.

<sup>3</sup> The Catena contain a few fragments of the original of his Commentaries on the Historical Book of the New Testament, of which a part is still extant in the Chaldaic Church. See Assemanni, Bibl. Orient. III. p. 28.

<sup>4</sup> Hist. Eccl. VI. 3. Ψιλὸν γράμμα τῶν θείων γραφῶν.

<sup>5</sup> Under Ἰωάννης Χρυσ. Ἀπασαν Ἰουδαϊκὴν γραφὴν καὶ Χριστιανικὴν ὑπεμνημάτισεν.

<sup>6</sup> De instit. div. litt. Praefat. : *Ferunt scripturas divinas. V. et N. T. ab ipso principio usque ad finem Graeco sermone declarasse Ioannem Chrysostomum.*—

St. Chrysostom's authority, as also in the Schol. Matthäi on 1 John iv. 7, there occurs one of St. Chrysostom's interpretations;<sup>7</sup> the existence of St. Chrysostom's Commentary on the Catholic Epistles seems as certain as their complete loss.

Euthymius Zigabenus, too, is said to have left a Commentary on the Catholic epistles. Jos. Semler, in the 16th century, stated that a MS. of this commentary was to be found in the library of Joh. Sambucus, a physician of Vienna.<sup>8</sup> But this is also the only notice that anywhere is to be found respecting it. The concealment, or, perhaps, even the loss of this commentary, is the more to be regretted, since Euthymius, by his Commentary on the Gospels, acquired the fame of a distinguished interpreter, for his age, and since he can maintain this distinction even among the modern.

Now, let us turn our attention to these commentaries of the ancients on St. John's Epistles, which have been preserved either in part or entirely.

Eusebius<sup>9</sup> and Photius<sup>10</sup> relate, that Clem. Alex. wrote, what was called Hypotyposes, not only on several books of the Old Testament and the Epistles of St. Paul, but also on all the Catholic epistles. This, probably, is the earliest commentary on the Catholic epistles, known in the ancient church. These hypotyposes consisted of brief exegetical remarks, and summaries of the principal passages in the books to

<sup>7</sup> Page 226, note 93.

<sup>8</sup> In the Epitome Bibl. Gesner.

<sup>9</sup> Hist. Eccl. VI. 14.

<sup>10</sup> Biblioth. Cod. 109.

which they referred. Now, Cassiodor<sup>11</sup> says, that Clemens had explained *attico sermone*, 1 St. Peter, 1 and 2 John, and the Epistle of St. James,<sup>12</sup> and that he, Cassiodor, had caused these expressly to be translated into Latin, ita, ut exclusis quibusdam offendiculis,<sup>13</sup> purificata doctrina ejus securior possit hauriri. This mutilated Latin translation we think has been preserved in that work which is entitled *Adumbrationes Clem. Alex.* It cannot be doubted that these *Adumbrationes* are identical with the Hypotypes spoken of by Eusebius and Photius.<sup>14</sup> Several things, from these, have already been communicated in our Commentary on the First and Second Epistle of St. John. But, in order to characterize more precisely this very fragmentary, unequal, sometimes gnostic-theological, and sometimes grammatic interpretation, we will here add what follows: 1 Epist. ver. 1, "Ο ἦν is rightly referred to λόγος τοῦ Θεοῦ in the same sense in which it is used, John i. 1, and likewise ὁ ἐωράκαμεν—ἐψήλαρῆσαν to the *præsentia Domini in carne*. But

<sup>11</sup> De Institut. Divin. Litt. cap. VIII.

<sup>12</sup> Cassiodorus writes "*Jacobi*." But, surely, it is more correct to read "*Judæ*," cfr. Euseb. Hist. Eccl. VI. 14.

<sup>13</sup> The same complaint is made by Photius, loc. cit.

<sup>14</sup> The Latin word *adumbrationes* corresponds with the Greek ὑποτυπώσεις (*Sketches*,\* 2 Tim. i. 13.) The *Adumbrations* were first edited in the *Biblioth. Patr.* Tom. III., but the best edition is by Potter. *Opp. Clem.*

\* *Abrisse*, says the Author, which I translate *Sketches*, and, I doubt not, that, [this is, generally speaking, the right translation of ὑποτύψεις, yet, I much doubt, the application of that translation to 2 Tim. i. 13.—*Transl.*



what follows is rather odd: Fertur-in traditionibus, quoniam Ioannes ipsum corpus quod erat extrinsecus tangens manum suam in profunda misisse et ei duri-  
 tiem carnis nullo modo reluctatam esse, sed locum manui praebuisse discipuli. On i. 5, ὅτι θεὸς φῶς ἐστὶ —, non essentiam divinam exprimit, sed declarare volens majestatem Dei —. Cap. ii. 3, he explains in favour of the Gnostic, in his sense of the word, saying: that he cannot be otherwise than virtuous, and that he does everything from love. On ii. 13, he observes: Fortes juvenes contemnentes voluptates. ii. 23. *Qui negat filium*: ignorando eum, nec Patrem habet, neque cognoscit eum. iii. 8. *Ex diabolo est*, h. e. ex patre diabolo, eundemque consecrans et eligens. *Ab initio diabolus peccat*: —ab initio scilicet, a quo peccare coepit, inconvertibiliter in peccando perseverare. On 2 John x. he says: Hoc in ejusmodi non est inhumanum, sed nec conquirere vel condisputare cum talibus admonet, qui non valent intelligibiliter divina tractare, ne per eos traducantur a doctrina veritatis, verisimilibus inducti rationibus. Arbitror autem, quia et orare cum talibus non oportet, quoniam in oratione, quae fit in domo, postquam ab orando surgitur, salutatio gaudii est et pacis indicium.

Much more important is Didymus's <sup>15</sup> interpreta-

<sup>15</sup> Respecting this illustrious chief of the Catechet. School of Alexandria (309—395 †), see Basnage animadverss. in Didymum ejusque opp. in Canissi lectt. antiq. Tom. 1. p. 197, sqq. and Guerike de Schola, quae Alexandr. floruit, catechet. P. 1. p. 92, sqq.

tion of our epistles, in his "*Brevis enarratio in Epistolas Canonicas.*" Cassiodorus relates,<sup>16</sup> that when he had, long in vain, sought after a good and authentic interpretation of such of the Catholic Epistles as neither had been explained by Clem. Alex. nor by Augustin,<sup>17</sup> Didymus's *Expositio septem Canonicarum Epp.* had at last fortunately fallen into his hands, and that he had caused it to be translated into Latin by Epiphanius Scholasticus. Only in this Latin version Didymus's work has been preserved, and it seems pretty complete.<sup>18</sup> There is no doubt of its genuineness.<sup>19</sup> The decided antimanichean tendency of the interpretation, and of the theological illustrations guarantees it; this work also contains Didymus's peculiar dogmatic views. Much less attention has been paid to it, and much less use has been made of it by modern exegetes than it deserves.<sup>20</sup> It also seems to have remained unnoticed

<sup>16</sup> *De Institut. Divin. Litter. cap. VIII.*

<sup>17</sup> Cassiodor says of St. Augustin, that besides the First Epistle of St. John, he also explained the Epistle of St. James.

<sup>18</sup> *Bibl. Patr. Magna Col. Tom. IV. p. 248, sqq. and Bibl. Patr. Maxima Lugd. Tom. IV. p. 319, sqq.* The Editor remarks (*Bibl. maxim. p. 337*): *quantum ex ipsa colligere potui compositione, aliqua paucula tamen desiderari videntur.*

<sup>19</sup> Against the doubts of the genuineness see Basnage, p. 199, sqq. in the work quoted above.

<sup>20</sup> In Rosenm. *Histor. Interpret. Didymus* is not even mentioned, although St. Jerome praises him as his teacher, and always mentions him among those of whose commentaries he had made use in his own. But Richard Simon mentions him very honourably, although briefly, in the *Histoire des Princip. Comment. p. 456, 5, sqq.*

hitherto, that considerable fragments of the Greek original have been preserved in the Schol. Matthäi on the Catholic Epistles, a circumstance which is the more satisfactory, since by this means the sometimes corrupt and unintelligible text of the Scholia of Matthäi can be corrected by the Latin version, and it again, being often obscure and confused, by the Scholia.

Now, we will here subjoin the most important of Didymus's interpretations referring to St. John's epistles, in juxtaposition with the Greek original from the corresponding Scholia.

Didymus observes: p. 326, H.<sup>21</sup> on John i. 1, Multi per haec verba putant praesentiam Salvatoris post resurrectionem factam discipulis demonstrari, asserentes, quia dixerit haec Ioannes de se caeterisque discipulis, quia prius *audierint*, quoniam Dominus resurrexit, postea vero oculis suis *inspexerint*, ita ut *contrectarent* pedes et manus (cfr. Luc. xxiv. 39).—Alii vero profundius haec verba suscipiunt, eo quod non simpliciter dixerit, manus nostrae contrectaverunt, sed adiecerit, de verbo vitae; insuper et illud: quod erat ab initio—and then he more explicitly explains the passage, referring it to the personal Logos. And with reference to the word  $\eta\gamma\omega$ , he says, p. 327, H: “Singula namque creaturarum *aliquid* esse dicuntur, ut et esse angelum, coelum, solus autem Salvator est omnino, quod est, quo participantia universa veniunt ad essentiam. Hujus autem quilibet auditum prius per introductionem

<sup>21</sup> Quoted according to the Bibl. Maxima.

doctrinae suscipiens ad hoc venit, ut eum disciplinabiliter possit inspicere, post multam scilicet exercitationem, quae contractio de verbo vitae vocatur. Qui utique vere dixit: Ego sum vita.—Exponitur autem etiam sic de eo, qui erat in principio, per legem audivimus et prophetas, quia venturus esset, hunc venientem aperte oculis nostris vidimus, non fatuite consentientes ei, qui in carne visus est, sed cum multa contrectatione perscrutantes scripturas de ipso testimonia perhibentes: et ita credidimus de verbo vitae. The original of this passage from “singula namque” is easily recognised in the Schol. Matthäi, p. 213: “Εκαστον τῶν γεννητῶν τί εἶναι λέγεται, οἷον εἶναι ἄγγελος, εἶναι ἥλιος, εἶναι οὐρανός. μόνος δὲ ὁ σωτὴρ καδάπαξ ὧν τυγχάνει, οὗ μετέχοντα τὰ πάντα εἰς ὑπαρξίν ἔρχεται. Τοῦτου ἡρώσιν πρότερον κατὰ εἰσαγωγικὴν διδασκαλίαν δεξάμενός τις ἔρχεται,<sup>22</sup> εἰς τὸ ἰδεῖν αὐτὸν ἐπιστημονικῶς μετὰ πολλὴν γυμνασίαν, ἥτις ψηλάφησις περὶ τοῦ λόγου τῆς ζωῆς εἴρηται, τῆς εἰπούσης, ὅτι ἐγὼ εἰμι ἡ ζωή. Δελέζεται δὲ καὶ οὕτω περὶ τοῦ ἐν ἀρχῇ ὄντος, ἀκηκόαμεν διὰ τοῦ νόμου καὶ τῶν προφητῶν, ὡς ἐλεύσεται, τοῦτον ἐλθόντα ἐμφανῶς τοῖς ὀφθαλμοῖς εἶδομεν, οὐχ, ὡς ἔτυχε, συγκαταθέμενοι τῷ ὀφθέντι (ἐν) σαρκί, ἀλλὰ μετὰ πολλὴν ψηλάφησιν, ἐρευνῶντες τὰς περὶ αὐτοῦ μαρτυρούσας γραφάς, ἐπιστεύσαμεν τῷ περὶ τῆς ζωῆς λόγῳ.”<sup>23</sup> On the difference between ἐωράκ. and εἰδεασάμ. Didymus observes with more subtlety than truth: p. 327, B: Quis in humanitate Christi videt eum sensibiliter, perceptionem habens visibilis personae, advertens (ani-

<sup>22</sup> Here cfr. Œcumenius.

<sup>23</sup> Œcumenius expresses himself similarly, but more concisely.

madvertens) autem divinitatem, inspicit eum gloriam habentem tanquam unigeniti a patre, plenum gratia et veritate, chap. i. 5 is thus paraphrased, p. 327, D.: Ab ipso Salvatore annuntiationem discipulis factum scripsit, qua declaratur, quia (cum ?) Deus lux sit, nullas tenebras (which subsequently he will have understood de cunctis speciebus ignorantiae atque malitiae) habet in semet ipso, hanc annuntiationem et vobis inquit, offerimus, ut eandem, quam nos, de Deo sententiam habeatis, quoniam Deus lux est. Lux vere est Deus intelligibilis et perpetua.

On Cap. ii. 3, he says, page 327, G.: Sciendi seu cognoscendi sermo in script. div. praecipue non semper notitiam manifestat, nisi experimentum alicujus habere rei et uniri tamquam in eo, qui non scivit peccatum. The original of this, see Schol. Matthäi, p. 416. Τὸ γινώσκειν ἐν τῇ γρ. μάλιστα οὐκ αἰεὶ τὸ ἐπίστασθαι δηλοῖ, ἀλλὰ καὶ τὸ πείραν τινὸς ἐσχηκέναι καὶ ἠνώσθαι αὐτῷ. Likewise the original to the words, p. 327, H.: His ita distinctis, qui dicit se scire Deum—nam qui non servat ea, palam est, quod a scientia dei videtur extraneus, is to be found in Matthäi, p. 216: ὁ λέγων—ἔξω τῆς γνώσεως τυγχάνων. On chap. ii. 7, Didymus has this peculiar observation, p. 328, C.: sed mandatum vetus etc., quia forte derogabant aliqui Evangelistae tunc doctrinae tanquam heri et nuper inceptae, docet quia mandatum scribit non tunc primitus hominibus datum, sed vetus et quod antiquitus habuerunt. But, here he means the love-commandment, which he thinks is called old, either because it was already given in the Old Testament, or because it was to be considered as a natural law.

With reference to the latter, he observes, p. 328, C. D.: *Poterit autem aliter dicere, quomodo possit intelligi hoc mandatum, quod scribitur de caritate proximi, ab initio esse et ab iis, quibus nunc scribit auditum, cum non Iudaei sed gentiles essent: sicut ostendit finis epistolae. Hoc enim sermone terminatur: Filioli custodite vos ab idolis. Unde considerandum est, ne forte vetus mandatum dicat et ab initio existens, quod etiam ab omnibus hominibus est auditum, i. e. amabile effectum (amabilem affectum?) per naturalem accedentem sensum (ἡ κατὰ φυσικὰς ἐννοίας φιλικὴ διάθεσις.) Omnes enim homines cum sint naturaliter mansueta et communia (κοινωνικά) animalia, diligunt proximos. The original to this passage, see Schol. p. 216, 217, ἴσως ἐρεῖ τις, πῶς — γράφεται. Then follows an interpolation unconnected with our subject, and after it: εἰ δὲ οὐχ Ἰουδαῖοι ἦσαν, ὡς παρίστησι τὸ τέλος τῆς ἐπιστ.—τοὺς πλησίον. The original to the observation on ii. 15, p. 328, E.: that, by κόσμος, not the physical world, but worldly-disposition, is to be understood, is to be found quite literal, as far as the words, “*militare adversus animam designatur,*” in the Scholion of Matthäi, on ver. 15, p. 218, μὴ ἀγαπᾶτε — σημαينوμένη δι’ ἐπιθυμίας σαρκὸς, τῆς στρατευομένης κατὰ τῆς ψυχῆς, [καὶ ὀφθαλμῶν ὀρεξίς.] The words in brackets, which are unconnected with that which immediately precedes, are an imperfect commencement of an explanation of ἐπιθυμία τῶν ὀφθαλμῶν, which runs thus in the translation: *Ad haec autem oculorum concupiscentia est omne, quod per aspectum ad dilectionem irrationalem usque perducit.* The conclusion of the*



Scholion on ver. 15, *δυνατὸν δὲ—καὶ ἀγαπῶν τὸν Θεόν*, we find literally in Didymus, p. 328, G.: *Possibile est ex præsentiibus—permanet in æternum*. What Didymus observes, p. 328, G. H. merits attention: *Non de omnibus, qui fallacem doctrinam habent, hæc scribuntur, sed de solis declinantibus ad falsam sectam post instructionem evangelicam, qui tamquam ex Christianis facti noscuntur antichristi*. On ii. 29, the Schol. Matthäi, p. 221, literally corresponds with Didymus's explanation, p. 329, B.: *Qui disciplinari-ter (ἐπιστημονικῶς) animadvertit (διειληφῶς) de Deo, qui substantialiter justus est, mox scit, quoniam ex eo generatur, qui justitiam ejus facit*. On iii. 2, the context is correctly and simply given by Didymus, p. 329, D.: *Per ea, quae scribit—mundus corde consistens*. On iii. 8, the Schol. Matthäi, p. 221, 222, precisely corresponds with Didymus's explanation, p. 339, B., respecting the devil's name and character, and the former may be completed, corrected, and explained from the latter: "*Quoniam prae cunctis, (we should accordingly read πρὸ πάντων,) diabolus versus est ad peccandum, ex eo nomen habet (ἐπειδὴ γὰρ (πρὸ) πάντων τραπεῖς ὁ διάβολος ἐν τῷ (εἰς τὸ) ἀμαρτάνειν γέγονεν, ἐξ αὐτοῦ χρηματίζεται.) Diabolus ergo graeco vocabulo seductor seu accusator, vel derogator significat, (probably is the Translator's observation.) Et omnis, qui operatur peccatum, potest tali appellari vocabulo, (the Schol. quite brief: πᾶς ὁ ἀμαρτικῶς, instead of which Cod. D. has ἀμαρτηκῶς, probably more correct is ἀμαρτίαν ἐνεργῶν.) Possibile enim (autem) hoc—etiam sic intelligi. Qui omni homine faciente peccatum diabolus per eum ab initio,*

habens principatum in eo, qui peccat, per submissiones malignarum cogitationum, sicut in Iuda factum, tum, cum mississet diabolus in cor ejus, etc. The Scholion: *προάρχεται γὰρ ἐν τῷ ἁμαρτάνοντι δι' ὑπερβολήν*, (instead of which, Matthäi rightly conjectured *ὑποβολήν* perhaps we should read *δι' ὑποβολῶν*) *λογισμῶν πονηρῶν, ὡς ἐπὶ τοῦ Ἰοῦδα*. Also the Scholion: *εἰ δὲ καὶ τὸ εἰπεῖν, ποιῶν, ἀλλ' οὐ ποιήσας, τοῦ μετανοήσαντος οὐκ ἔστι ὄντος ἐκ διαβόλου, ἀλλὰ μόνου τοῦ ἐνεργήσαντος αὐτὴν ἔστι*. we find in the very same words in Didymus, p. 330, F., where the last clause is thus more distinctly expressed: *sed ille sit ex eo, qui operatur ad peccatum*. On *ἔργα τοῦ διαβόλου*: *Opera diaboli sunt ea, quæ Satanæ voluntate perficiuntur*. On iii. 9, the Schol. Matthäi, p. 222, is almost entirely taken from Didymus, p. 330, H. to 331, B., only in the former, all is jumbled together, and in the latter, it is put in its natural order: “*Quia non possit peccare, qui ex deo natus est, etiam causam dixit. Idem dicens, (λέγων in the Schol.) quia semen ejus in eo manet, quod divinitus venit. Hoc semen aut virtus est aut spiritus filiorum adoptionis, et si propterea peccare nequit, possibilitas hæc naturalis non est.*” On iii. 12, the resolution of the construction is worthy of remark: “*ne in maligno secundum Cain esse reperiatur, qui.*”—On iv. 1, the Schol. Matthäi, p. 224, corresponds very precisely with Didymus’s explanation: “*Quemadmodum ante adventum Chr.—ut alii quidem credamus, alii resistamus. By comparing the two, we find that the right reading of the Scholion is προεβλήθησαν, not προεκλήθησαν, (the translation has producti,) and that Matthäi, in the*

conclusion of the Scholion, has rightly corrected τὸ μὲν τὸ δέ, and put τῷ μὲν — τῷ δέ. Didymus's explanation, why, and in what sense the plural, πνεύματα is here put, is deserving of notice: Idem spiritus in diversis describitur, qui eo participantur. — Possibile est, — et uniuscujusque sacri doctoris disciplinam spiritum ejus dici: there are also useful observations on ψευδοπροφήται. The words ἐν σαρκὶ ἐληλυθότα, are rightly explained, as applicable to Christ's incarnation, with reference to Phil. ii. 7. 2 Tim. iii. 16. Didymus also applies the phrase *solvere Iesum*, in his explanation of the words: μὴ ὁμολ. τ. Ἰησοῦν. The Schol. Matthäi, p. 224, on iv. 2, which (Schol.) partly is destitute of meaning, seems to be a mutilated fragment of Didymus, which may be explained from the version of his work, cfr. Enarrat. p. 332, B. C.: Sunt autem quidam haeretici, qui neque usque ad sermonem, is, as to the sense, the same as, πολλοὶ γὰρ γλώσση μόνον λέγουσιν further: possunt (igitur) haec etiam figuratim exponi, (2 Cor. iv. 10,) cfr. with the Scholion: ἀλλ' ὥσπερ ἐστὶ νοεῖν Παῦλον λέγοντα τὸ, πάντοτε, etc. The Scholion on iv. 3, p. 225, is entirely from Didymus's Enarratio, p. 332, C. and D. The unintelligible conclusion of the Scholion: τοῦ (τὸ) λέγειν καὶ νῦν πρακτικῶς ἀκουστέον, is probably to be completed and explained from Didymus: Quod autem ait nunc, per hoc, quod agitur ab illis intelligendum est. Didymus has a just observation on ἀκούειν that it means, ut consentiamus, et quae dicuntur, audientes, faciamus. The Schol. of Cod. D.: πότε δὲ τοῦτο — τὸν πλησίον, on iv. 7, is taken from the Enarrat. of Didymus, p. 323, C.: Quando autem haec magis

provenire—dum mandatum, acceperit, proximum diligendi. On iv. 12, Didymus explains the notion ὁρᾶν τὸν Θεόν, and the difference of that in it which appertains to sense, and that which is transcendental.

The Schol. Matthäi, p. 228, on v. 1, precisely corresponds with Didymus's explanation, page 333, G.: qui ex deo nascitur—diligere genitorem; only the Scholiast has omitted a part. The passage of the Scholion: οὐ γὰρ ὁ ψιλὴν συγκατάθεσιν ἔχων περὶ τῆς τοῦ Χριστοῦ διαλήψεως (where Matthäi proposes the correction τῆς περὶ τοῦ Χρ. διαλήψεως, and understands διάληψις to mean the *notitia*,) γεννᾶται ἐκ Θεοῦ—can be corrected and explained from the translation: non solam confessionem hujus de *assumptione* Chr.:—we, accordingly are to read, περὶ τῆς τοῦ Χ. ἀναλήψεως, cfr. p. 333. H. dispensatione completa, etc.

The Schol. Matthäi on v. 3, is again entirely taken from Didymus, page 333, H. 334. A.: Subsistentia et ut ita dicam materia caritatis a conversatione praesentis mundi. Chapter v. 14, St. John's idea is well explained. Chap. v. 18, 19, is also prudently explained, and secured against Manichean misapprehension, p. 334, C. The Schol. Matthäi, p. 231, on v. 18, entirely corresponds with Didymus's observations: so does also the Schol. on v. 19, according to the sense; and that on v. 20, according to the very words, cfr. p. 334, F. and 335, A: Intellectus, quem dedit,—in quo cognoscit eum,—by which the Schol. is to be amended and explained. The Schol. on v. 21, too, is entirely taken from Didymus, p. 334, C. It may be seen that Didymus considered the epistle as a circular, and a truly Catholic epistle. He, how-

ever, is acquainted with the other interpretation of *εἰδώλων*, according to which that word is supposed to denote *idola facta et plasmata* of the heretics. The Schol. Matthäi, p. 232, 233, on 2 John 6, we find, word for word, in Didymus, p. 335, C. F.: Quod enim actuales,—ambulat utique secundum mandata. Likewise the Schol. Matthäi on 3 John 11, cfr. Didymus, p. 336, A. B.

Amongst all the Greek Commentaries which have been preserved on the Catholic Epistles, and particularly on those of St. John, the most distinguished unquestionably is that of *Æcumenius*, Bishop of Trikka, (circa, 960). The character of this interpreter is in general pretty well known.<sup>24</sup> As I unfortunately had not access to his Commentary on St. John's Epistles, when I was preparing my Commentary on the First Epistle, I will here communicate his principal Scholia on it.<sup>25</sup>

The *ὑπόθεσις* and the *κεφάλαια* of *Æcumenius* are quite the same as those of Matthäi. Both are those of Euthales. On i. 1, *Æcum.* makes this remark: τοῦτο πρὸς Ἰουδαίους καὶ πρὸς Ἑλληνας, οἳ καὶ νεώτερον διαβάλλουσι τὸ κατ' ἡμᾶς μυστήριον, δείκνυσι οὖν, ὡς καὶ παλαιὸν τοῦτο. Grotius does also here suppose such an

<sup>24</sup> See Rich. Simon Hist. des princ. comment. p. 458. Rosenmüller Hist. interpret. Tom IV. p. 263. Noësselt (Agustin) de catenis Patrum Graecorum, § IX.

<sup>25</sup> Having in vain attempted to get into my possession the Paris Edition, Opp. *Æcum.* 1630. I have been obliged to make use of a less known edition of the Catholic Epistles, bearing title: Οἴκουμ. ἐξήγησις εἰς τὰς καθολικὰς λεγομ. ἐπιστολὰς ed. Barth. Coppen, Rostochiensis, Frankof. 1610.

allusion ; but in this *Œcum.* differs from him, that by λόγος τῆς ζωῆς, the latter understands the substantial Logos, John i. 1, sqq. In the ulterior demonstration of the proposition, he seems to have made use of Didymus ; but is more concise and more clear. Τὸ ἐξῆς of the complicated proposition, ver. 1—3, he states to be as follows : ὃ ἦν, —ἐψηλάφησαν (which he explains like Didymus,) περὶ τοῦ λόγου τῆς ζωῆς, ἥτις ζωὴ ἐφανερώθη, ἣν καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν, λέγω δὲ τὴν ζωὴν τὴν αἰώνιον, ἥτις ἐστὶν (ἦν) πρὸς τὸν πατέρα καὶ ἐφανερώθη, ἡμῖν, —ὃ τοῖνυν ἐωράκαμεν, τοῦτο καὶ ἀπαγγέλλομεν ὑμῖν, ἐνταῦθα τοίνυν ἐστὶν ἡ ἀπόδοσις, &c. where he makes this very good observation : that the proposition is to be explained from the χρῆσις τοῦ συντετμημένου λόγου. Cap. i. 4, he explains χαρὰ πεπληρῶσθαι as denoting the joy arising from the communion with God. But he evidently read ἡμῶν, for he explains this passage also, as denoting the joy of the Apostles at the propagation of the gospel, as the reward of their official labours. On i. 5, he expresses himself in a manner similar to Didymus. On μετ' ἀλλήλων, i. 7, he observes : δῆλον δὲ, ὅτι τῆς κοινωνίας ἡμῶν τε καὶ τοῦ φωτός. The transition to καὶ τὸ αἶμα 'Ι. Χ. he thus explains : he considers the assurance of the atonement through Christ as a consolatory answer to the question : πῶς ἔσται τοῦτο ἡμῖν, which question conscience, charging itself with sin, naturally proposes. On i. 8, 9, he shews the paraenetic point, in the emphatic repetition of the sentiment establishing the consciousness of sin. He says that this is St. John's didactic method, which is formed after the method of Jesus Christ. Δίκαιος, he says,



denotes that God's attribute (his goodness) according to which he never repels a repentant sinner. Λόγος τοῦ Θεοῦ, i. 10, he explains as denoting God's word in the Old and New Testament.

Chap. ii. 1, he correctly states the transition and the context. Chap. ii. 2, he remarks that περὶ ὅλου τοῦ κόσμου, either refers to the particularism of the Jews, who held that the heathens were excluded from salvation, or to the contrast betwixt those who already had become Christians, and the μετέπειτα πάντες. On παρακλητὰς, he remarks, that it denotes τὸν ὑπὲρ ἡμῶν τὸν πατέρα παρακαλοῦντα, ἥτοι προτρεπόμενον. Ἀνδρωπινώτερον δὲ ταῦτα καὶ οἰκονομικώτερον εἴρηται. On ii. 3, he first points out the connection of what follows with i. 5, 6, and next he observes that St. John, in ii. 3, has used γινώσκειν first in its ordinary sense, (ἐν τούτῳ γινώσκομεν) afterwards in an emphatic sense, implying the κοινωνία, the ἀναγκάσις πρὸς τινα (ἐγνώκαμεν τὸν Θεόν), and he says, that it is St. John's manner, ὁμωνυμίαις χρῆσθαι κατὰ ταῦτόν. The transition from ii. 6, to what follows, he states thus : That here St. John speaks of love to the brethren, inasmuch as in it the love to God most distinctly shews itself. Oddly enough, he puts φῶς πρὸς τὸν ἀδελφόν, as if this were a Johanneic phrase, synonymous with ἀγαπᾶν τὸν ἀδελφόν. Considering that the epistle is quite catholic, and κοινῶς addressed to all Jews and all heathens, (viz. converted,) he says that the παλαιὰ ἐντολὴ, partly from a Judaic point of view, means the love-commandment of the Old Testament, and partly from a heathen point of view, the natural law of love, the νόμος ἐν τῷ τῆς καρδίας πυξίῳ φυσικαῶς ἐννοίαις ἐγγεγραμμένος. The new commandment he also sup-

posed to be one of love, but, as if it were another than the Old, he explains it as meaning the  $\phi\tilde{\omega}\varsigma$  τῆς ἀγάπης of the New Testament, which has τὸ ἀληθές, ἐν τε τῷ οἰκoiωσαμένῳ ὑμᾶς θεῷ διὰ τῆς πρὸς αὐτὸν κοινωνίας καὶ ἐν ὑμῖν τοῖς κεκοινωνηκόσιν αὐτῷ, accordingly, the peculiarly Christian communion with God and the light, from which a new spirit of love proceeds. He adds, that the difference may also be thus understood: that the love-commandment of the Old Testament commands only to love your countrymen; but that of the New Testament your enemies too. It is remarkable that παράγεται he explains by οἰχέσθαι, ἀφανίζεσθαι. On ii. 9, sqq., he takes ἐν τῷ φωτὶ εἶναι to mean εἶναι τοῦ Χριστοῦ. But that this is the point of the contradiction: that Christ died for our brethren, or even that Christ is our brother, Heb. ii. 12. In Chap. ii. 12—14, he understands St. John to allude to the διάθεις of those who were to receive the epistle, and more particularly with reference to the κατὰ τὴν σωματικὴν αὔξησιν προσαγωγή τε καὶ προκοπή. "Εγρᾶψα ver. 14, he thus explains: εἶτα καὶ ἐτέραν ἐπιβολὴν τὸ αὐτὸ ἐπαναλαμβάνει, πρὸς τὸ μέτρον τῆς πνευματικῆς ἡλικίας τὴν διδασκαλικὸν λόγον ἀρμοζόμενος. The exhortation, ver. 15, he more especially refers to the παιδία, ἐπύεται γὰρ αἰεὶ τὰ παιδία περὶ τὸ φαινόμενον ἡδύ. And that which follows, in which the ulterior motives of the exhortation are contained, he wishes to refer to the fathers and the youths. Of κόσμος he says, that it is here ὁ συρφετός ὄχλος, that knows nothing of the love of God. Τὰ ἐν τῷ κόσμῳ τὰ κατὰ τὴν ἐπιθυμίαν τῆς σαρκὸς ἐκτελούμενα, ἃ διὰ τῶν αἰσθητηρίων, τὴν ἐπιθυμίαν ἀνακινεῖ. Διὰ γὰρ τῶν ὑφ' αἰσθημάτων, τοῦ κυριοτάτου τῶν αἰσθητηρίων, καὶ τὰ λοιπὰ περιέλαβε

By the ἀλαζονεία he understands τὸ ὑπὲρ πάντας εἶναι ὑποβαλλούσης τῆς ἐπιθυμίας, ὡς ἂν ἀδεῶς πᾶν τὸ ἐπελθὼν κατεργασθεῖται τῷ ἀλαζόνι. Being attentive to the paraenetic objects of the epistle, he adds to ii. 17, οὐκ ἔστι δὲ σωφρόνων, τὰ μὲν ἐστῶτα καταφρονητικῶς παρορᾶν, τῶν δὲ ἀφανιζομένων ἀντέχεσθαι. Chap. ii. 18, Here he seems not correctly to apprehend the historical notion of the ἐσχάτη ὥρα. After the manner of Chrysostom, he understands it to mean, the time subsequent to the Redeemer's advent, because πάντως τὸ ἀπὸ τοῦ μέσου πᾶν ἔσχατον λέγεσθαι οὐδὲν ἀπεικός. But he thinks it here may also be equivalent to τὸ χρίσιν, ὡς ὅταν φαιμέν, εἰς ἔσχατον ἀφ᾽ ἡμῶν κακοῦ. Chap. ii. 19, he does not apprehend the plain meaning of the text: he would here supply καὶ πόθεν οὗτοι οἱ ἀντίχριστοι but he thinks that St. John, perhaps, designs to express by the συγχύσις τοῦ λόγου τὸ περὶ αὐτοῦ ἀηδὲς, which, certainly, would be odd enough. Ἀλλ' ἵνα he thus supplies: νῦν δὲ τοῦτο πεπόνθασιν. The context and the transition from ii. 19 to ii. 20, 21, he thus propounds ὥσπερ εἰ ἔλεγεν: ἀλλὰ τί ταῦτα πρὸς ὑμᾶς ἐγὼ διεξέρχομαι, ὡς πρὸς ἀγνοοῦντας. Chap. ii. 22, he wishes, for perspicuity's sake, to supply καὶ before τίς. Καί, in the commencement of ver. 25, he takes in the sense of γάρ. The ἐπαγγελία he refers to John xvii. 21 and 23. Ver. 27 he construes so as to make μενεῖτε ἐν αὐτῷ an apodosis to the whole; but the irregular construction: καὶ ὑμεῖς τὸ χρίσμα, he resolves thus: καὶ ὑμεῖς — ἐπεὶ τὸ χρίσμα — μένει, οὐ χρεῖαν ἔχετε. Ver. 28, 29, he displays the context by supplying, betwixt the two verses, the question: τίνα κατὰ θεὸν εὐάρεστοι αὐτῷ γένοιντο. To ver. 29 he adds the explanation: ὁ δίκαιος δικαίους γεννᾷ.

On chap. iii. 2, he gives the explanation: *εἰ δὲ μὴ ἤδη ἐφανερώθη τοῦτο* (viz. *ὅτι εἰς υἱοὺς Θεοῦ ἀνελήφθημεν*) *μὴ θορυβεῖσθε. τὸ γὰρ νῦν ἁδήλον φανερόν· γενήσεται, ἐκείνου ἀποκαλυπτομένου.* "Ομοιοι he explains by *κατὰ τὴν τῆς δόξης ποιότητα.* 'Αμαρτία, iii. 4, he explains *ἡ τοῦ ἀγαθοῦ ἀπόπτωσις*, but *ἀνομία* by *ἡ περὶ τὸν Θετὸν νόμον πλημμέλεια.* And then he shews how the former is always also the latter. The *καὶ* before *ἀμαρτία* iii. 5, he takes for *διότι.* Chap. iii. 6, 7, he refers *ὁρᾶν*, somewhat obscurely, to *φανερωθέντος αὐτοῦ*, and of this *ὁρᾶν*, he considers the inaccessibility for sin as a sign. But next he says: that *ἐωρακέναι* and *ἐγνωκέναι* is neither to be understood of the sensual *ὄψις*, nor of the *πρόχειρος φαντασία*, but of the *κρίσις* and the *ἐπιστήμη*, in the faith in Christ. 'Εκεῖνος he refers to God. The Schol. on iii. 8, is entirely taken from Didymus. He states beautifully the context between iii. 10 and 11, by the remark: *ἐπεὶ καὶ πλήρωμα πάντων ἡ ἀγάπη.* The transition of iii. 16, 17, he states thus: *Τί φημι τὴν ψυχὴν ὑπὲρ τῶν ἀδελφῶν τιθέναι; ὅπερ ὁρῶμεν, μὴδὲ τὴν τῶν ἀναγκαίων χρεῖαν ἀναπληροῦντας τινὰς τῶν ἀδελφῶν.* Chap. iii. 19, he understands thus: *ἐν τούτῳ*, viz. *ἐν τῷ μὴ λόγῳ ἀγαπᾶν ἀλλ' ἔργῳ καὶ ἀλήθειᾳ.* 'Εκ τῆς ἀληθείας εἶναι, he understands as referring to the contrast betwixt word and deed. And then he explains: "Ολος οὖν ὁ λόγος (iii. 19, 20), ἐστὶν τοιοῦτος: *Τεκνία μου, μὴ ψευδόμεθα εἰς ἀλλήλους, ἐν τῷ τῇ γλώσσῃ μόνῃ ἀγαπᾶν, ἀλλὰ καὶ ἔργῳ τὴν ἀγάπην ἐπιδεικνύμεν.* 'Εν τούτῳ γὰρ γνωσόμεθα, ὅτι ἐκ τῆς ἀληθείας, τουτέστιν, ἐκ τοῦ Θεοῦ ἐσμεν. Καὶ ὃ λέγομεν, ὡς τοῦ Θεοῦ ἐπισκοποῦντος λέγωμεν.—*Εἰ γὰρ μὴ οὕτω ποιῶμεν, ἀλλὰ, λεγόντων ἡμῶν ἀγαπᾶν, ἡ καρδία ἡμῶν (συνείδησις) κατα-*

γινώσκη ἡμῶν ψεύδους, ἀμαρτάνομεν. Πῶς, οἰόμενοι λανθάνειν τὸν πανταχοῦ παρόντα Θεόν.

Chap. iv. 1. Œcum. states the context with that which precedes, thus : that St. John having spoken of fraternal love, now wishes also to shew how the love of false and true brethren is to be distinguished.\*

Chap. iv. 2, πᾶν πνεῦμα, ἥτοι προφητείας ἀξίωμα, ἢ ἀποστολῆς —. Οἱ ἀντίχριστοι τουτέστιν οἱ πρόδρομοι τοῦ ἀντιχρίστου. Ἐν σαρκὶ ἐλήλ. he understands of the Lord's παρουσία ἐν σαρκί. Chap. iv. 7. Δείξας τίνα χρῆ ἀγαπᾶν, ὅτι τοὺς ὁμοιοτρόπους, ἔχεται λοιπὸν τῶν ἐξ ἀρχῆς, ἐκ τοῦ Θεοῦ εἶναι λέγων καὶ τὴν ἀγάπην καὶ τὸν ἀγαπῶντα.

Chap. iv. 11, he thus states the context: Εἰ οὖν οὕτως ἠγάπησεν ἡμᾶς ὁ Θεός, καίτοι μηδὲν εἰς φύσιν αὐτῷ κοινωνοῦντας, πολλῷ πλέον ὀφείλομεν καὶ ἡμεῖς τοὺς ὁμοφυεῖς ἡμῖν ἀγαπᾶν, καὶ γνόντες τὸ ἀπὸ τῆς ἀγάπης καλὸν, ἀλλήλοις τοῦτο διακονεῖν. Chap. iv. 17, he understands the παρρησία to mean, confidence in Christ as judge. Καθὼς ἐκεῖνος — ἐν κόσμῳ τούτῳ, he thus explains : ὡς ἐκεῖνος ἦν ἐν τῷ κόσμῳ ἄμωμος καὶ καθαρός, cfr. John xiv. 30,) οὕτω καὶ ἡμεῖς ἐσόμεθα ἐν τῷ κόσμῳ. Τὸ γὰρ ἐστὶ καὶ ἐσμὲν κατὰ ἀντιχρυστιαν κέῖται, ὡς τῇ γραφῇ ἔδος. Relative to iv. 20, he has the following : ἐφελκυστικὸν γὰρ ὕβρις εἰς ἀγάπην. Εἰ δὲ τοῦτο, ὁ τὸ μᾶλλον ἐφελκόμενον εἰς ἀγάπην παρ' οὐδὲν ποιούμενος καὶ τὸν ἀδελφόν, ὃν ἐώρακε, μὴ ἀγαπῶν, πῶς τὸν Θεόν, ὃν οὐχ ἐώρακε, φάσκων ἀγαπᾶν, ὅς μὴδὲ συνήθης ἐστὶν αὐτῷ, μὴδὲ αἰσθήσει μηδεμιᾷ ληπτὸς, ἀληθεύων φωραδεῖν.

Chap. v. 1—5, the context is well and aptly stated. But v. 6, he takes the context and sense too artifi-

\* This is very whimsical indeed : According to the interpretation of this Right Reverend Father, Hor. de Art. Poet. 429—30, would be a parallel to 1 John iv. 1.

cially. He says that because St. John had before mentioned the *τεκνώσις* Θεοῦ, and *τόκος* Θεοῦ, but that all birth of God is effected by baptism, he here uses these words: *οὗτος*, &c. That the context of the whole accordingly is this: Since all that is born of God overcometh the world, the question arises: *πῶς ἐγεννήθη*; *Δὲ ὕδατος φησι, καὶ αἵματος. ὁ γὰρ ἐλθὼν.* —

Then he continues stating that St. John wishes first to shew τοῦ υἱοθετοῦντος ἡμᾶς Χριστοῦ τὴν ἀνάδειξιν, ὅτι ὁ ἐν αὐτῷ ἄνθρωπος πρῶτος υἱοθετεῖς ὑπὸ Θεοῦ καὶ ἡμῶν διὰ τῆς ἐαυτοῦ υἱοθεσίας ἐχαρίσατο τὸ τοιοῦτον ἀξίωμα, "Ὁ καὶ κατὰ καιροὺς τρεῖς ἐξεφάνθη. The ὕδωρ he refers to the baptism in Jordan, and to God's testimony on that occasion, the αἷμα to Christ's death (more especially, cfr. John xii. 28), and the πνεῦμα to his resurrection, ὅτε ὡς Θεὸς αἰέστη ἐκ τῶν νεκρῶν. Θεοῦ γὰρ τοῦτο μόνου λοιπὸν, τὸ ἀνιστᾶν ἑαυτόν. Τῇ δὲ πνεύματος φωνῇ σημαίνεται ὁ Θεός, ἐπεὶ καὶ πνεῦμα ὁ Θεός. Chap. v. 10—12, the context is correctly stated, that whosoever doth not receive God's testimony, commits a double transgression, that he makes God a liar, and deprives himself of eternal life, together with the filial relation to God. Chap. v. 13, he considers as an Epilog: ὡς ἐν ἐπιλόγῳ ἀνακεφαλαιοῦται καὶ φησὶν: ἔγραψα. By ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ he understands the ὑπὲρ ἐκείνου παραδόξασα ἡμῶν Θεοσέβεια. Chap. v. 16, 17, by sin unto death he understands despairing sin. But then he adds, ἀλλὰ καὶ μνησικακοῦντες πρὸς θάνατον ἁμαρτάνουσιν, according to Prov. xii. 28, (but here the true sense of the passage is not recognized.) On ver. 18, he observes, that whosoever is born of God, does sin, neither πρὸς θάνατον, nor μὴ πρὸς θάνατον. He also, like all Greek interpreters, lays great stress upon the



words *τηρεῖ ἐαυτὸν*, for the purpose of maintaining the autonomy of the will. In ver. 20, he explains *διάνοια* by *διάγνωσις*. It does not clearly appear to what he referred *οἵτοις*, he says, however, that *οἵτοις* is *ἀντὶ ἀναφορικῶν ἁρτιῶν*. but he seems not to have read *ἐν τῷ* before *οἷς*. In ver. 21, he agrees with the first mentioned explanation of Didymus.

Besides Œcumenius, we have also a commentary on all the Catholic epistles by Theophylact (circa 1070). I regret that, in spite of every endeavour, I did not succeed in obtaining the Venet. edit. of the entire works of Theophylact, in which alone this commentary is to be found. I can, accordingly, give no judgment of my own on this commentary, and must at present be satisfied with what Nösselt and Rosenmüller have said respecting it.<sup>26</sup>

The smaller, as well as the larger Scholia on the Catholic Epistles in Matthäi, the latter from the Moscow MSS. D. and H., have both been used by me in the commentary, and also been more precisely characterized in the inquiry respecting Didymus. Here I shall only add this: Cod. D. is by Matthäi referred to the 11th century, but Cod. H., to the 12th or 13th. Matthäi observes that the text of the former is preferable, and this is confirmed by the collation which I have made.

It is also evident that the Scholia, as Matthäi has remarked, are of the most ancient; if they were more modern, surely Œcumenius would have been referred to more frequently.

In the Latin church only two interpretations of

<sup>26</sup> See Noesselt (Augustin) de catenis Patrum Graecorum, § VII., and Rosenmüller, Hist. interpret. Tom. IV. p. 313.

St. John's Epistles have been found: The "Tractatus X.," by St. Augustin, on the First Epistle, as far as cap. v. 3,<sup>27</sup> and the "Expositiones in omnes Epistolas Joannis" in the Expos. Super Epp. Cath., by Bede Venerabilis (735).<sup>28</sup> *The former*, of which use has been made in our commentary, are written in the well known form of homilies, but, in respect of exegetical worth and importance, not to be compared with the same Father's tracts on St. John's Gospel. *The latter*, being for the most part borrowed from the former, contains nothing that is very remarkable. Perhaps Bede also made use of those Tracts of St. Augustin's on v. 5—21 which have been lost. The explanation, on v. 16, of sin unto death, is quite in St. Augustin's style; and it is to be found in the very same words in St. Augustin's Treatise De Sermone Dom. in monte sec. Matth. Lib. I. cap. 22, § 73. It is therefore possible that Bede collected what he found dispersed in various places of St. Augustin's explanations on passages in St. John, and that he found no connected explanation of St. Augustin's after v. 16. It is remarkable that he has not the spurious passage, 1 John v. 7. It is difficult to say from whence Bede may have taken the explanations of the Second and Third Epistle of St. John, which are very insignificant, or whether these may be considered as his own. Didymus's "Enarratio" seems to have been entirely unknown to him.

<sup>27</sup> Opp. Tom. III. p. 826, sqq.

<sup>28</sup> Opp. ed. Colon. Tom. V. p. 727, sqq.

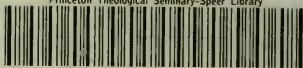
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